MEMOIR

CAGLIOSTRO

LONDON

1786

MEMORIAL, OR BRIEF,

FOR THE

COMTE DE CAGLIOSTRO,

DEFENDANT:

AGAINST THE

KING's ATTORNEY-GENERAL,

PLAINTIFF:

IN THE CAUSE OF THE

CARDINAL DE ROHAN, COMTESSE DE LA MOTTE, AND OTHERS.

From the FRENCH ORIGINAL, publiſhed in PARIS in FEBRUARY laſt;

WITH AN

INTRODUCTORY PREFACE.

BY PARKYNS MACMAHON.

Monſieur de CAGLIOSTRO ne demande que Tranquillité, & Sureté, " l'Hoſpitalité les lui aſſure." *Lettre de M. le Comte de Vergennes, p.* 31.

LONDON:

PRINTED FOR J. DEBRETT, PICCADILLY; J. MACKLEW, FACING THE OPERA-HOUSE, HAY-MARKET; J. DE BOFF, PRINCES-STREET, ST. ANN, SOHO; AND TO BE HAD OF THE EDITOR, NO. 80, HAY-MARKET.

MDCC LXXXVI.

PREFACE.

THERE is hardly an inſtance upon record, of a queſtion ſo intricate, ſo loſt as it were, in a wilderneſs of complicated incidents as that of the famous necklace, ſuppoſed to have been bought of the very jewellers of the *Crown*, for the uſe of the Sovereign. And by whom? By a man of the firſt rank both in temporal and clerical dignities. By PRINCE LOUIS DE ROHAN, a deſcendant of one of the firſt families in France, whoſe anceſtors have held independent principalities of their own in Britany. Himſelf a Prince of the Roman Empire, in right of his biſhoprick of Straſburgh, Grand-Almoner to his moſt Chriſtian Majeſty and a Cardinal; to crown the

whole

whole, a man poſſeſſed of livings and church preferments to the yearly amount of 60,000l. Sterling, beſides a large patrimony of his own.

Such is the perſon charged with the commiſſion of a crime which would put even the moſt conſummate depravity to the bluſh. Virtue and vice they ſay have each their progreſſive degrees. No one can be all at once a wretch. Thus far therefore I think that probabilities militate ſtrongly in favour of the Cardinal, that the facts may do ſo likewiſe, muſt be the wiſh of all thoſe who have at heart the dignity of MAN.

But my object is not at preſent to dive into this iniquitous myſtery. It is the Cardinal's pretended or real accom-

accomplices, if not rather his ſeducers, who call up my attention.

The firſt, who is involved in this affair, and may, in all likelihood, prove the very contriver of the whole plot, is the "Comteſſe De la Motte." This Lady's deſcent from Henry the IId. of France, by the baſtard line, is eſtabliſhed beyond contradiction; but the obſcurity in which ſhe lived, before the benevolent hand of the Marchioneſs de Brainvilliers was ſtretch'd out to her aſſiſtance, was by no means favourable to the diſplay of thoſe noble ſentiments which the world naturally looks for in perſons, whoſe birth ſets them above the vulgar. Brought up to the buſineſs of a mantua-maker, ſhe early imbibed that ſpirit of intrigue inſeparable (I ſpeak of Paris)

from

from that occupation. The firſt I can trace her to have carried on, *on her own account*, is her intimacy with one *La Motte*, ſtyled in the memorial of the Comteſſe, an officer of Gendarms; though in fact he never roſe above the ſituation of a private in that corps, and who is now dubbed a *Comte*, with as much right to that title, as thouſands of our French viſitors here can pretend to that of Chevaliers, Marquis's, &c. &c.

The *next* in ſucceſſion, though he certainly deſerves to be mentioned *firſt*, is the celebrated Comte DE CAGLIOSTRO. The extraordinary character of that unaccountable being has too long puzzled the inquiſitive part of mankind, (and few of us indeed can plead an exception), not

not to merit the immediate attention I pay to him, in preference to the Comteſſe. My intention being to give, hereafter, a full account of the whole tranſaction; that Lady's memorial will have its turn next, together with every particular concerning the Cardinal, and the authenticity of my correſpondence will enable me to do it in a full and ſatisfactory manner, ſo far as relates to plain mattter of fact.

Comte de Cagliostro leaves the public in perfect darkneſs about his birth and parents. Hence ſo many conjectures made by idle ſpeculators. One of them, determined at all events to give a father, at leaſt, to the Comte, has fixed upon the late Grand Maſter of Malta, Pinto. He gravely tells the world, that a Mal-

teſe Galley, captured about 37 years ago, a Turkiſh pleaſure-boat, with ſeveral young Ladies of the firſt diſtinction on board, one of them *exchanged hearts* with the Grand Maſter, who by his holy vow of celibacy, could make of his fair capture any thing, but a lawful wife. Some little time after the Grand Signor, by the interpoſition of the French Court, obtained that the Ladies ſhould be returned to their diſconſolate parents. They all ſet off together, not even the *Grand Miſtreſs* excepted. The latter could not eaſily conceal her ſhame; ſhe was brought to bed of a boy. Her father, enraged at this, though a very common accident, would have deſtroyed the fruit of his daughter's unlawful amour; but ſhe found

means

means to have the child put in a place of ſafety, and ſoon after died by poiſon or of a broken heart. Thus runs the tale of the day.

But I am happy to have it in my power to refute the above fiction, by an account of Caglioſtro's real birth. My author is the COURIER DE L'EUROPE of the 10th inſtant. A paper which, in point of French information, I look upon as the only criterion of authenticity.

The imperial family of the COMNENES have long reigned independent over the Chriſtian Empire of Trebiſond; but, by proceſs of time, they became tributary to the Turks. From that noble ſource Comte de Caglioſtro derives his origin. This is now proved beyond

any dispute. He was born in the capital of that empire, and is acknowledged to be the only surviving son of the Prince who, about 35 years ago, sway'd the precarious sceptre of Trebisond. At that period, when Comte Cagliostro was in, or near the third year of his age, a revolution took place, the reigning Prince his father was massacred by the seditious, and himself, by some trusty friend to the weaker party, carried to Medina, where the Cherif had the unprejudiced generosity to have him brought up in the religion of his Christian parents.

Whether Comte de Cagliostro has thought proper, from political reasons, to remain, as it were, in a cloud, or actuated by the spirit of a becoming pride, has disdained to gratify

gratify the curiosity of a nation, where he has been treated with so much indignity: certain it is, that his high descent is no longer contested; but even circumstantially proved in his memorial, wherein he recites, that the black slave in his service, told him, *of all things*, to beware of the *city of Trebisond*, and predicted the misfortunes that were to befall him, after his departure from Mecca.

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MEMORIAL

FOR THE

COMTE DE CAGLIOSTRO.

I AM oppreſſed—accuſed—defamed!—Have I deſerved this fate?—I conſult with my conſcience, and there I find that peace which men refuſe me.

I have travelled much—I am known all over Europe, and the greateſt part of Africa and Aſia.—I have, in every place, ſhewn myſelf a friend to my fellow-creatures.—My knowledge, my time, my fortune, have conſtantly been employed in adminiſtering comfort to the unfortunate. I have ſtudied,

 practiſed

practiſed phyſic; but never diſgraced that nobleſt and moſt comforting ſcience by any lucrative ſpeculations. Yielding to a ſecret, an irreſiſtible impulſe, I flew to the relief of ſuffering humanity, and thus became a phyſician.

Rich enough to move eaſy within that ſphere of benevolence which I had traced out for myſelf, I found means to preſerve my independence by *giving*, but never *receiving*; my delicacy was ſuch, that I refuſed rewards, even from the hands of Sovereigns.—The wealthy I have aſſiſted with remedies and advice—to the poor I have given both money and remedies.—Debts I never contracted; in my morals I am chaſte, nay, I will ſay it, auſtere; I never gave offence to any one, either in my words, deeds, or writings. The injuries offered to me I have freely forgiven; the good I have done, was done in ſilence. A ſtranger every-where, I have every-where fulfilled the duties of a good citizen—every-where I have reſpected the religion, the laws, and government.—Such is the hiſtory of my life.

Settled for theſe ſix years amongſt a ſenſible, generous, and hoſpitable people, I thought to have found at laſt a country that I could adopt for my own.—I already enjoyed the flattering proſpect of doing good to my new countrymen:—A ſudden clap of thunder has diſpelled the fond illuſion, and I find myſelf entombed within the dungeon of the Baſtile.—My wife too! the moſt amiable, the moſt virtuous of women, has been dragged into the ſame abyſs.—The thickeſt walls, bolts without number, part her from me.—She laments her fate, and I cannot hear her moans!—If I interrogate my gaolers, they are ſilent. Alas! perhaps ſhe is no more! How could her tender frame reſiſt to ſuch ſufferings? Hath it been poſſible for her to live ſix months in a place, where man himſelf has occaſion for all his ſtrength, all his fortitude, all his reſignation, to ſtruggle againſt deſpair?—But I entertain the reader with my own woes, forgetting that I am doomed to enter into my juſtification.

I have been apprehended and caſt into a priſon!—What crime have I committed?—What is the charge brought againſt me?—Who is my accuſer?—Is there any witneſs to depoſe againſt me?—I am completely in the dark.—Even the nature of the complaint, on which the warrant is grounded, is not known to me; and yet they will have me to juſtify myſelf!—How can I ward off a blow ſtruck by an inviſible hand?—I am anſwered, that the criminal law here will have it ſo.—I am ſilent, and with an aching heart I humbly ſubmit to a law ſo ſevere, and ſo alarming to impeached innocence.

All I can do, therefore, is to ſurmiſe what may be the nature of the charge. If I conjecture right, I ſhall have combated againſt mere chimeras; but I ſhall have ſpoken in favour of truth, and given to the ſenſible part of the public, an opportunity of ſetting a proper value on the libels publiſhed againſt a wretched man, at the very time that he lingers in captivity, threatened with the two edged ſword of juſtice and power.

STATE OF THE QUESTION.

That Meſſs. Bohmer and Baſſanges have delivered, to the Cardinal de Rohan, a necklace valued at 1,600,000 livres, is a fact which ſeems now fully eſtabliſhed.

It ſeems equally certain, that the Cardinal has declared to the jewellers, that he acted only as an agent in the buſineſs; that the real purchaſer was the Queen; and that, to this effect, he produced a written inſtrument, reciting the terms under which the purchaſe was to be made, and having, in the margin, theſe words: "*Bon—bon—approuvé* MARIE—ANTOI-"NETTE DE FRANCE."

Her Majeſty has declared, that "ſhe "had never given any orders for the pur-"chaſe of the necklace; that ſhe *never* "had approved of the ſuppoſed terms, "and that ſhe *never* received the neck-"lace."

It

It is then beyond dispute, that the reality of a misdemeanor is fully established—but of what nature is the offence?

Common sense tells me, and my counsel's opinion confirms it, that there is no material forgery in the case; not the least pain has been taken to imitate the Queen's hand-writing; nay the signature, subscribed to the paper, by which the jewellers have been deceived, is not, they say, that which her Majesty usually assumes.

What then must it be called?—A *suppositious signature*, with an intent to defraud the jewellers and entice them to deliver up, upon trust, a trinket of great value, which, perhaps, they would not have consented to, had they known that it was intended for any other person but the Queen herself.

What have the laws decreed against this crime? what punishment is provided to punish the abuse of a sacred name? I know not, nor does it concern me to be informed

of

of it: all I have to do in this affair, is to aſk juſtice for myſelf, and pardon for the offender.—Submiſſive innocence hath perhaps a right to hold this language.

But who is the offender?

Did Cardinal de Rohan know that the ſignature was an impoſition?—Did he know, that the Queen had in fact given no order concerning the necklace?—Did he know in fine, that the necklace was not to be delivered to the Queen?

On the very contrary: has he not been the innocent accomplice in a fraud, to which he was the firſt to fall a victim? Did he think,—had he not a right to believe, that he had been choſen as negotiator in a tranſaction acceptable to the Queen, and which her Majeſty wiſhed, for a time, to be kept ſecret.

Involved, I know not how, in ſuch material concerns, I ſhall not degrade in this circumſtance, the title of the *friend* of *mankind*,

kind, which has at times been conferred upon me, perhaps not unworthily; I ſhall expoſe my innocence without declaring for any party. Traduced in the moſt unaccountable manner by a woman whom I have never injured, I moſt ſincerely wiſh that ſhe may fully clear herſelf. Happy if juſtice can find no more than *one perſon* guilty in this affair!

The Cardinal pretends, that he has been impoſed upon by the Comteſſe DE LA MOTTE. The latter has, in the greateſt hurry, and before any decree had been obtained, publiſhed a memorial in which ſhe charges me with being a ſharper—a ſorcerer—a thief, and namely, that I had laid, and carried into execution, a plan for ruining Cardinal de Rohan; and alſo that I had ſecreted the necklace, depoſited with me, in order to add ſo much more to the *hidden treaſures of an unexampled fortune*.

Such are, in a few words, the imputations laid to my charge. Their being inſerted in a miniſterial interrogatory, has brought me and my wife to the dungeons of

of the Baſtile: and their having been repeated in a printed memorial with the moſt aggravating circumſtances, invented at leiſure, is the cauſe of my having been apprehended by virtue of a warrant granted for that purpoſe.

I ſhall refute, ſince I am compelled to do it, thoſe imputations which, in any other circumſtance, I would have only treated with contempt. But before I go any further, I muſt ſhew myſelf what I really am. It is time the world ſhould know who is that COMTE DE CAGLIOSTRO, concerning whom ſo many abſurd tales have been related. As long as I have been permitted to remain in peaceful obſcurity, I have conſtantly refuſed to ſatisfy the curioſity of the public; now, that I dwell in captivity; now, that the laws call me to an account of my actions—I ſhall ſpeak. All I know of myſelf I ſhall relate with candor, and perhaps the hiſtory of my life will not be the moſt unimportant article of my juſtification.

The CONFESSION *of* COMTE DE CAGLIOSTRO.

I CANNOT ſpeak poſitively as to the place of my nativity, nor to the parents who gave me birth. From various circumſtances of my life I have conceived ſome doubts, in which the reader perhaps will join with me. But I repeat it: all my enquiries have ended only in giving me ſome great notions, it is true, but altogether vague and uncertain concerning my family.

I ſpent the years of my childhood in the city of Medina in Arabia. There I was brought up under the name of Acharat, which I preſerved during my progreſs thro' Africa and Aſia. I had my apartments in the palace of the Muphti Salahaym. It is needleſs to add, that the Muphti is the chief of the Mahometan Religion, and that his conſtant reſidence is at Medina.

I recollect

I recollect perfectly that I had then four persons in my service; a governor, between 55 and 60 years of age, whose name was Althotas, and three servants, a white one who attended me as valet-de-chambre, and two blacks, one of whom was constantly about me night and day.

My governor always told me that I had been left an orphan, when only three months old, that my parents were christians, and nobly born; but he left me absolutely in the dark, about their names and the place of my nativity: a few words which he drop'd by chance, have induced me to suspect that I was born at Malta; but this circumstance I never have been able to ascertain.

ALTHOTAS, whose name I cannot speak without the tendereſt emotion, treated me with great care and all the affection of a father; he thought it a pleasure to improve the disposition which I discovered for the sciences. I may truly say, that he knew them all, from the most abstruse down to those of mere amusement. My

greateſt progreſs was in the ſtudy of Botany and Phyſic.

By him I was taught to worſhip God, to love and aſſiſt my neighbours, to reſpect, every where, religion and the laws.

We both dreſſed like muſulmen, and conform'd outwardly to the mode of Mahometan worſhip; but the true religion was imprinted in our hearts.

The Muphty, who viſited me often, always treated me with great goodneſs, and ſeem'd to entertain the higheſt regard for my governor. The latter inſtructed me in moſt of the eaſtern languages. He would often converſe with me, on the pyramids of Egypt; on thoſe vaſt ſubterraneous caves dug out by the ancient Egyptians, to be made the repoſitory of human knowledge, and ſhelter the precious truſt from the injuries of ſucceeding times.

I was now in my twelfth year. The deſire of travelling, and of being an eye witneſs of the wonders which he ſpoke of,

grew

grew ſo ſtrong upon me, that Medina and my youthful ſports there, loſt all the allurements I had found in them before.

At laſt the day came, when Althotas apprifed me that we were going to enter upon our travels. A caravan was by him prepared, and we ſet out after having taken our leave of the Muphti, who was pleaſed to expreſs his concern at our departure, in the moſt obliging manner.

On our arrival at Mecca, we alighted at the palace of the Cherif, who is the Sovereign of Mecca, and of all Arabia, and always choſen from amongſt the deſcendants of Mahomet. I here alter'd my dreſs from a ſimple, which I had worn hitherto, to a more ſplendid one. On the third day, after our arrival, I was, by my governour, preſented to the Cherif, who honour'd me with the moſt endearing careſſes. At ſight of this prince, my ſenſes experienced a ſudden emotion, which it is not in the power of words to expreſs; my eyes drop'd the moſt delicious tears I ever ſhed in my life. His I perceived he could hardly contain.

This

This is a period of my life which it is impoſſible for me to recall to mind, without being deeply affected at the recollection.

I remained at Mecca for the ſpace of three years; not one day paſſed, without my being admitted to the Sovereign's preſence, and every hour increaſed his attachment, and added to my gratitude. I ſometimes ſurprized his eyes rivetted upon me, and then looking up to heaven, with every expreſſion of pity and commiſeration. Thoughtful I would go from him, a prey to an ever fruitleſs curioſity. I dared not aſk any queſtion of my governor, who always rebuked me with great ſeverity, as if it had been a crime in me to wiſh for ſome information concerning my parents, and the place where I was born.

At night, I would converſe with the black, who ſlept in my apartment, but I attempted in vain to get the ſecret from him. If I chanced to talk about my parents, he would turn a deaf ear to my

queſtions.

queſtions. One night, that I was more preſſing than uſual, he told me that if ever I ſhould leave Mecca, I was threatened with the greateſt misfortunes, but above all, bid me beware of the city of Trebiſond.

My inclination to travel got the better of his forebodings.—I was tired with the uniformity of the life I led at the Cherif's court.

One day as I was alone, theprince entered my appartment; ſo great a favour ſtruck me with amazement; he ſtrain'd me to his boſom with more than uſual tenderneſs, bid me never ceaſe to adore the Almighty, telling me that as long as I ſhould perſiſt in ſerving God faithfully, I ſhould at laſt be happy, and come to the knowledge of my real deſtiny; then he added, bedewing my cheeks with tears,—" adieu, " thou nature's unfortunate child."—Theſe words, and the affecting manner in which he delivered them, will for ever remain imprinted in my memory.

This

This was our laſt interview. The caravan waited only for me, I ſet off, and quitted Mecca never to re-enter it more.

I began the courſe of my travels by viſiting Egypt, I inſpected thoſe celebrated pyramids, which, to the eye of a ſuperficial obſerver, only preſent an enormous aſſemblage of marble and granite. I got acquainted with the miniſters of the different temples, who had the complaiſance to introduce me into ſuch places, as no common traveller ever entered before.

I next ſpent three years in my progreſs through the principal kingdoms of Africa, and Aſia.

It is not here the place to give the reader an account of the obſervations I have been able to make, in the courſe of my travels; nor of the truly ſingular adventures that befell me. This part of the hiſtory of my life will come at a more favourable opportunity.

As

As the care of clearing my character is the only thing that can now engroſs my attention, I ſhall confine myſelf to my travels in Europe. I ſhall give the names of thoſe who have known me, and it will be then an eaſy matter for my well wiſhers, to come at the truth of moſt of the facts which I am about to relate.

Accompanied by my Governor and the three attendants who continued in my ſervice, I arrived in the year 1766, at the iſland Rhodes: and there embarked on board a French ſhip bound to Malta.

Notwithſtanding the general rule, by which all veſſels, coming from the Levant, are obliged to perform quarantine, I obtain'd on the ſecond day leave to go aſhore. The grand maſter *Pinto* gave us appartments in his palace, and I perfectly recollect, that mine were near the laboratory.

The firſt thing the Grand-maſter was pleaſed to do, was to requeſt the Chevalier D'Aquino, of the princely houſe of *Cara-*

manica, to bear me company, and do me the honours of the iſland.

Here for the firſt time, I aſſumed the European dreſs, and with it the name of Comte de Caglioſtro, nor was it a ſmall matter of ſurpriſe for me, to ſee my Governor appear in a clerical dreſs, and with the inſignia of the order of Malta.

Chevalier D'Aquino introduced me to the acquaintance of the chiefs, or as they are call'd, Grand CROIX DE L'ORDRE; I remember that I dined at the table of the Bailli de Rohan, the now reigning Grand maſter. How far it was then from me to imagine that, 20 years after that period, I ſhould be apprehended and drag'd to the Baſtille, for being honoured with the friendſhip of a prince of that name!

I have every reaſon to believe, that the Grand-maſter Pinto was acquainted with my real origin. He often ſpoke to me of the Cherif, and mentioned the city of *Trebiſond*

bifond; but never would conſent to enter into further particulars on the ſubject.

Meanwhile he treated me with the utmoſt diſtinction, and aſſured me of a very rapid preferment if I would conſent to take the croſs. But ſtill my taſte for travelling and the predominant deſire of practiſing phyſic, induced me to decline offers, equally generous as they were honourable.

It was in the iſland of Malta, that I had the misfortune of loſing my beſt friend and maſter, the wiſeſt as the moſt learned of mankind, the venerable Althotas: in his laſt moments, graſping my hand, he ſaid to me with an almoſt expiring voice: " my ſon keep for ever before your eyes the fear of God, and the love of your fellow creatures; you will ſoon be convinced by experience of the truth of what you have been taught by me."

The ſpot where I had parted for ever from the friend, who had been as a father to me, ſoon became odious, I beg'd leave of

the Grand-maſter to quit the iſland, in order to travel over Europe, he conſented not without reluctance, and he made mepromiſe that I ſhould return again to Malta. The Chevalier D'Aquino was ſo obliging as to take upon him the trouble of accompanying me, and of ſupplying my wants during our journey.

I ſet out with that gentleman. Our firſt trip was to Sicily, where the knight introduced me to the nobility of that country. From thence we went over the different iſlands of the Archipelago. And, after having once more ſail'd over the Mediterranean, we put ſafe into Naples, the birthplace of my companion.

The Chevalier, on account of his own affairs, having been obliged to undertake ſome private voyages, I proceeded alone to Rome, being provided with a letter of credit upon the banking houſe of the Sieur Bellone.

In the capital of the chriſtian world, I reſolved upon keeping the ſtricteſt *incognito*.

One

One morning, as I was ſhut up in my apartment, endeavouring to improve myſelf in the Italian language, my valet-de-chambre introduced to me the ſecretary of Cardinal Urſini, whoſe buſineſs was to requeſt I would wait on his Eminence; I repaired immediately to his palace. The Cardinal received me with the moſt flattering civility, invited me often to his table, and procured me the acquaintance of ſeveral Cardinals and Roman Princes, namely, amongſt the reſt, Cardinals York and Ganganelli, who was afterwards Pope Clement XIV. Pope Rezzonico, who then fill'd the papal chair, having expreſſed a deſire of ſeeing me, I had the honour of conferring repeatedly with his Holineſs.

I was then (1770) in my 22d year. Fortune procured me the acquaintance of a young lady of quality, *Seraſina Felichiani*, ſhe was hardly out of her infancy, her dawning charms kindled in my boſom a flame, which ſixteen years marriage have only ſerved to ſtrengthen. It is that unfortunate woman, whom neither her vir-

tues,

tues, her innocence, her quality of ſtranger could ſave from the hardſhip of a captivity as cruel, as it is unmerited.

Having neither time, or inclination to write a voluminous work, I ſhall not enter minutely into the particulars of my travels through all the kingdoms of Europe; I ſhall only mention thoſe perſons to whom I have been known. Moſt of them are ſtill in being, their teſtimony I challenge aloud. Let them declare whether I was ever guilty of any action diſgraceful to a man of honour. Let them ſay whether I have at any time ſued for a favour; if ever I have courted the protection of thoſe Sovereigns, who were deſirous of ſeeing me; let them declare in fine, whether I have at any time, in any place, done more, than cure the ſick gratis, and aſſiſt the indigent.

The perſons, whom I have been moſt known to, are.

In

In Spain.

Duke D'Alba, his ſon Duke de Veſcard, Comte de Prelata, Duke of Medinaceli, Comte de Riglas, a relation of the Comte D'Aranda, his Catholic Majeſty's Ambaſſador at the Court of France.

In Portugal.

Comte Sanvincenti, who introduced me at court. My Banker at Liſbon was Anſelmo la Cruce.

In London.

The Nobility, and the People.

In Holland.

The Duke of Brunſwick, to whom I had the honour to be introduced.

In Courland.

The preſent reigning Duke and Dutcheſs. All the courts in Germany.

At

At Petersburgh.

Prince Potenehin, Mr. Nariſcin, General Gelacin, the General of the Coſſacs, General Medecino, Chevalier De Corberon, the French chargé d'affaires at that Court.

In Poland.

Counteſs Comceſka, Comte Gevuſki, the Princeſs of ———, now Princeſs of Naſſau, &c.

I ſhall here obſerve that, from a deſire of not being known, I have often travell'd under different names; I ſucceſſively aſſumed thoſe of, Comte Starat, Comte Fenix, Marquis D'Anna. But the name by which I am moſt generally known in Europe, is that of Comte de Caglioſtro.

I ar-

I arrived at Strasburgh on the 19th of September 1780, and, a few days after, being met by Comte Gavuski, who knew me again, I was forced to give way to the earnest solicitations of the inhabitants, and of all the Alsacian nobility, to make my knowledge in physics useful to the public. Amongst the acquaintances I had in that city are the Marshal de Contades, Marquis de la Salle, Barons Fraxilande, Del'Or, Vorminser, and Diederick, Princess Christina, and others.

All those who have known me at Strasburgh, are acquainted with my conduct there, and my occupations. If I have been libelled by some obscure scribblers, the public newspapers and some equitable writers have done me justice. I shall refer the reader to the valuable work intituled *Lettres sur la Suisse*. Vol. I. p. 5. where the respectable author pays a due homage to truth.—Let the rectors of the different parishes be consulted; they will declare the good I have done to their poor. The Corps of Artillery, and the other regiments

then garrifoned at Strafburgh, will alfo vouch to the number of foldiers cured by me.

Afk the inn-keepers; they will tell you if their houfes, their hotels, &c. could fuffice to the concourfe of ftrangers who reforted to Strafburgh on my account.

The apothecary whom I employed, will teftify to the quantity of medicines which I prefcribed for the indigent, and always payed for, ready money.

The keepers of the different gaols know how I have behaved towards the poor prifoners, and the number of thofe I have releafed from confinement.

I appeal to the principal men of that city, to the magiftrates, to the public at large; let them declare whether I ever gave offence; and whether, in all my tranfactions, a fingle deed of mine could be reprobated as contrary to the laws, to morality, to religion.

If,

If, ever ſince my arrival in France, I have offended any one, let the injured ſpeak, and riſe up in judgement againſt me. —I do not mean to become my own panegyriſt. I have done good, becauſe it is my duty. Yet what is in the end my reward for all the ſervices I have done to the French nation? in the bitterneſs of woe ſhall I ſpeak it? LIBELS, and the BASTILE.

I had been at Straſburgh near a twelve-month, when one evening, entering my houſe, I met there, waiting for my return, Chevalier d' Aquino. My ſurpriſe, the reader will eaſily gueſs, muſt have been of the agreeable kind, ſince this was the very perſon who had accompanied me from Malta to Naples, and who, hearing of my reſidence at Straſburgh, was come there for no other purpoſe than that of ſtrengthening the bonds of our mutual friendſhip.

The Chevalier has been in company with the heads of the city, to whom he may have given an account of what he knew of

me at Malta, and of the very flattering diſtinction with which I had been treated by the Grand Maſter.

Some little time after my arrival at Straſburgh, Cardinal de Rohan had ſignified to me by Baron de Millinens, his Maſter of the Hounds, that he wiſhed to be acquainted with me. As long as I ſuppoſed the prince actuated by mere curioſity, I refuſed to gratify it; but, having been informed ſoon after, that he was attacked with an aſthma, and deſired to conſult with me, I repaired inſtantly to the epiſcopal palace. I gave him my opinion concerning his complaint; he ſeemed ſatisfied, and requeſted I would call upon him from time to time.

In the courſe of the year 1781, the Cardinal honoured me with a viſit, in order to conſult with me about the illneſs of Prince Soubiſe, who was afflicted with a mortification, and I had been ſo fortunate as to cure the Secretary of the Marquis de la Salle, of a ſimilar diſorder, after he had been given up by the phyſicians. I aſked

ſome

ſome queſtions about the Prince; but the Cardinal, inſtead of anſwering, earneſtly entreated me to accompany him to Paris. He preſſed me with ſo much politeneſs, that it was not poſſible for me to refuſe. I therefore took my departure, after having given proper directions to the ſurgeon and to my friends, that the neceſſitous, and the patients I had under my care, might not ſuffer by my abſence.

We got to Paris, and the Cardinal would have carried me directly to the Prince; but this I declined, telling the Cardinal that, being determined to have no manner of diſpute with the faculty, I ſhould not ſee the Prince till his phyſicians had declared him paſt all cure. The Cardinal obligingly complied, and on his return told me, that the faculty had declared the Prince to be on the mending pace. I then told the Cardinal, that I was reſolved not to ſee the patient, being unwilling to reap the glory of a cure, which could not be aſcribed to me.

My arrival in the capital being known publicly, ſo many perſons came to conſult with me, that, during the thirteen days I ſtaid in Paris, my whole time was taken up in viſiting patients every day, from five o'clock in the morning 'till midnight.

I employed an apothecary; but I diſtributed, at my own expence, more medicines than he ſold; for a confirmation of what I here advance, I appeal to thoſe who had occaſion to apply to me. If there can be found a ſingle perſon who can ſay with truth, that I have ever been prevailed upon to accept of any gratuity, either in money or preſents, I conſent to be deemed unworthy of any confidence.

Prince Louis (the Cardinal) carried me back as far as Saverne; where, after many thanks, he deſired me to call upon him as often as I could. We parted, and I returned immediately to Straſhurgh, where I reſumed my uſual occupations. What good I did gave riſe to various libels, in which I was ſtyled Antechriſt—the

wandering

wandering Jew—the man of 1400 years old, &c. Unable to bear ſo much ill uſage, I was reſolved to leave the place. Several letters, which the King's Miniſters were pleaſed to write on my account, made me alter my mind. I think it is very important to my ſuit, to lay before my judge and the public thoſe recommendations, which are the more honourable that I had never ſolicited thoſe teſtimonies, either directly or indirectly.

LETTER I.

Written by Monſieur LE COMTE DE VERGENNES, *Secretary of Sate for Foreign Affairs, to Monſieur* GERARD, *Pretor of Straſburgh.*

Verſailles, 13th March, 1783.

COMTE DE CAGLIOSTRO, Monſieur, is not perſonally known to me; but common report, ever ſince he ſettled at Straſburgh, is ſo very much in his favour, that humanity

humanity requires he ſhould find there both regard and tranquility. His being a ſtranger, and the good which he is ſaid to have done, is a double title which authoriſes me to recommend him to you, and to the magiſtrates over whom you preſide. Monſieur de Caglioſtro only aſks for peace and ſecurity. Theſe are inſured to him by the laws of hoſpitality; and, acquainted as I am with your natural diſpoſitions, I am fully perſuaded you will eagerly maintain him in the enjoyment of both, as well as of all other advantages which he may perſonally deſerve.

I have the honour, &c.

(Signed)

DE VERGENNES.

LET-

LETTER II.

From the Marquis de MIROMINIL, *Keeper of the Seal, to the ſame.*

SIR,

Verſailles, March 15. 1783.

THE Comte de Caglioſtro has zealouſly employed his time, ſince he has ſettled in Straſburgh, in relieving the poor and neceſſitous, and, to my knowledge, that foreigner has, in ſeveral inſtances, acted with that humanity which makes him worthy of a peculiar protection. I beg you will, as far as concerns you and the magiſtrates, whoſe chief you are, procure him all that ſupport and tranquility which every ſtranger ought to enjoy within his Majeſty's dominions, eſpecially when he makes himſelf uſeful to the nation.

I am, &c.

(Signed)

MIROMINIL.

LETTER III.

From the Marquis DE SEGUR *to the Marquis* DE LA SALLE.

Same date.

THE good conduct which I am well assured Comte Cagliostro has supported in Strasburgh, the very laudable employ he makes in that city of his knowledge and abilities, and the repeated proofs of his humanity there to the individuals, labouring under various complaints, who had recourse to him, entitle that foreigner to the protection of Government. The King gives you charge to see not only that he be not molested at Strasburgh, whenever he thinks fit to return to that city, but even that he may be treated with that regard which he deserves, for the good he does to the distressed.

(Signed)

SEGUR.

It

It is on the faith of thoſe letters, and of the Monarch's diſpoſition towards me, that I fondly conſidered France as the laſt ſtage of my travels. What reaſon had I to imagine, that, two years after, it would be my fate to claim—but to claim in vain, for myſelf and for my unfortunate wife, thoſe ſacred rights of humanity, ſo ſolemnly acknowledged, ſo nobly expreſſed in the letters written in his Majeſty's name!

The tranquillity which the miniſterial letters procured me was but of a tranſient nature. Perſecuted by a ſet of men who, for a long time had witneſſed my ſucceſs with an eye of diſſatisfaction, I determined to leave Straſburgh, fully reſolved not to expoſe myſelf in future to the malevolence of envy.

Such was the ſtate of my mind, when I received a letter from the Chevalier D'Aquino, which informed me that he was taken dangerouſly ill. I ſet off immediately; but, notwithſtanding the utmoſt expedition, I reached Naples only

time enough to receive the laſt farewel of my unfortunate friend.

Soon after my arrival at Naples, I was met by the Spaniſh Ambaſſador, and others, who had known me before. Finding myſelf teazed again to reſume the practice of phyſic, I reſolved to take a tour to England; to this effect, I croſſed the ſouthern parts of France, and arrived at Bourdeaux on the 8th of November, 1783.

I went to the play, where I was diſcovered by an officer of cavalry. The latter having informed the Jurats who I was, one of them, Chevalier Roland, in the name of his colleagues in office, offered me and my wife a ſeat in their box, any time I ſhould think proper to viſit the play-houſe. The Jurats, and the inhabitants having given me the moſt diſtinguiſhed reception, and requeſted me to give up my time to the aſſiſtance of the ſick and infirm, as I had before done at Straſburgh, I ſuffered myſelf to be prevailed upon, and began to give advice at home, and diſtribute amongſt the poor

remedies

remedies and pecuniary ſupplies. Such was the concourſe of people, that I found myſelf obliged to ſolicit the Jurats to let me have a military guard, that my houſe might be kept in due order.

It was here that I had the honour of being introduced to the Mareſchal de Mouchi, the Comte de Fumel, Viſcomte du Hamel, and other perſons of credit, who will, if required, bear teſtimony to the manner in which I conducted myſelf, during my ſtay at Bourdeaux.

At the end of eleven months, finding myſelf haraſſed as I had been at Straſburgh, I left Bourdeaux, and reached Lyons the latter end of October, 1784. After ſtaying there only three months, I ſet out for Paris, where I arrived on the 30th of January, 1785. I took up my reſidence at one of the ready-furniſhed hotels of the Palais-Royal, and, ſome days after, removed to a houſe I had hired in the Rue St. Claude, near the Boulevard.

The

The firſt ſtep I took was, to ſignify to my acquaintance, that I wiſhed to live in quiet privacy, and that I was reſolved not to practiſe phyſic any longer; I have kept my word, and have obſtinately perſiſted in rejecting all ſolicitations to the contrary.

Prince LOUIS has honoured me with occaſional viſits, and I remember that he once offered to introduce me to a lady named VALOIS DE LA MOTTE, on the following ſion.

"The Queen," ſaid the Cardinal to me, "is a prey to the deepeſt melancholy, on account of a prediction that ſhe is to die in child-bed. It would be the higheſt ſatiſfaction to me, if I could, by any means, undeceive her, and reſtore her peace of mind. Madame de Valois is every day with her Majeſty; you cannot oblige me more, if the former ſhould aſk your opinion, than by telling her that the Queen will be ſafely brought to bed of a Prince."

To this propoſal I freely aſſented; the more readily, that, whilſt I obliged the Cardinal, I had the proſpect of contributing indirectly to the preſervation of the Queen's health.

The next day I waited on the Prince at his houſe, where I found the Comteſſe de la Motte; who, after having ſaid many civil things to me, opened the buſineſs in the following words:

"I am acquainted with a lady of great diſtinction at Verſailles, who has been forewarned that ſhe and another lady were to die in child-bed. The prediction hath already been accompliſhed on one of them; and the ſurvivor waits, in the utmoſt uneaſineſs, the fatal minute. If you know the truth of what will happen, or if you think it poſſible to find it out, I ſhall repair to Verſailles to-morrow, and make my report to the perſon concerned, who," added the Comteſſe, "is the Queen herſelf."

My anſwer to Madame de la Motte was, that all predictions were mere nonſenſe; that,

that, meanwhile, ſhe might tell the lady to recommend herſelf to Divine protection; that her firſt lying-in had been fortunate, and that her approaching one would prove equally ſo.

The Comteſſe did not ſeem ſatisfied with the anſwer, but inſiſted upon having ſome more poſitive aſſurance.

I then recollected the promiſe I had made to the Cardinal. I aſſumed a ſerious countenance, and told the lady, with all the gravity I could muſter, "You know, Madam, that I am an adept in the ſcience of nature, as a phyſician; nor am I without knowledge of ſome of the proprieties contained in the animal magnetiſm. My opinion is, that a being perfectly innocent may, in this caſe, operate more powerfully than any other. Therefore, if you would know the truth, the firſt thing you have to do is, to find out that innocent creature."

"If you want no more," replied the Comteſſe, "I have a niece of that very deſcription.

deſcription.—I ſhall bring her with me to-morrow."

I figured to myſelf that this niece, ſo *perfectly innocent*, was a child not above ſix years old; I leave you to judge of my ſurprize, when the next morning I met at the Prince's a grown lady about fifteen years of age, whom the Comteſſe preſented to me as the *very innocent* creature, of whom ſhe had ſpoken the preceding day. I had occaſion to compoſe my features, to refrain from burſting out into a loud laugh. However, I ſtood it out, and aſked Mademoiſelle *la Tour* (that was the niece's name), whether ſhe was *truly innocent?* Her poſitive anſwer in the affirmative betrayed more aſſurance than ingenuity.—"Well, Miſs, I ſhall know the truth of it in an inſtant; commend yourſelf to God, and your innocence. Step behind that ſcreen, ſhut your eyes, and think within yourſelf, what object you moſt wiſh to ſee; if you are innocent, it will appear to you; but if you are not, you ſhall ſee nothing."

Mademoiſelle la Tour followed my directions, and I remained on the outſide of the ſcreen with the Prince, who ſtood near the fire-place, not *loſt in extacy*, as Madame de la Motte is pleaſed to expreſs it; but holding the hand to his mouth, leſt, by an indiſcreet laugh, he ſhould diſturb our grave ceremonies.

Whilſt the young lady ſtood behind the ſcreen, I buſied myſelf for a while in making ſome magnetiſing geſtures; then I ſaid to her, "Stamp on the floor with your *innocent* foot, and tell me if you ſee any thing."—Her anſwer was in the negative. "Then, Miſs," ſaid I, ſtriking againſt the ſcreen with great force, "you are not innocent." This obſervation piqued the lady's pride.—"Hold," cried ſhe, "methinks I ſee the Queen."—I was then convinced that proper inſtruction had been given to the niece *innocent*, by an aunt who was no ſuch a thing.

Wiſhing to try how ſhe could go through her part, I requeſted her to deſcribe the phantom then before her eyes. She anſwered,

ſwered, that the lady was pregnant, and that ſhe was dreſſed in white. Then ſhe deſcribed all the features minutely, which were exactly thoſe of the Queen. "Aſk the lady," ſaid I, "whether ſhe is to be brought to bed ſafely?" She ſaid, the lady bowed her head, and that no bad conſequences ſhould attend her lying-in. "I order you," concluded I, "moſt reſpectfully to kiſs the lady's hand." The *innocent creature* kiſſed her own hand, and came forth from behind the ſcreen, perfectly happy in the thoughts of having convinced us of her innocence.

The two ladies eat ſome ſweet-meats, drank lemonade, and, in about a quarter of an hour, retired at a back ſtair. The Prince ſaw me home, thanking me for the complaiſance I had ſhewn on the occaſion.

Thus ended a farce, as harmleſs in itſelf, as it was laudable from its motive.

Three or four days afterwards, meeting with the Comteſſe at the Cardinal's, they both requeſted me to repeat the ſame *ba-*

dinage with a little boy of five or ſix years old; I did not think the requeſt deſerved a refuſal.—Could I foreſee then, that this ſocial recreation ſhould one day be repreſented to the magiſtrate, as an act of witchcraft, a ſacrilegious profanation of the Chriſtian myſteries!

The Prince having thus brought me acquainted with the Comteſſe, was pleaſed to aſk me, what I thought of her? I have always pretended to ſome knowledge in phyſiognomy.—I am ſincere—and I anſwered, that I took the Comteſſe to be a deceitful intriguing woman. The Prince interrupted me, by ſaying, that ſhe was a very honeſt creature, but in diſtreſſed circumſtances. Upon this I obſerved, that were it true, as ſhe ſaid, that ſhe enjoyed the ſpecial patronage of the Queen, ſhe would be better provided, and that ſhe would have no occaſion for any other protection. The Prince and I perſevered in our reſpective opinion on the ſubject.

The Cardinal ſet out ſoon after for Saverne, where he remained one month or

ſix weeks. From the time of his return to Paris, he became more frequent in his viſits to me. I perceived he was uneaſy, thoughtful, chagrined. I reſpected his private ſorrows; but whenever we had occaſion to talk of the Comteſſe, I would tell him, with my uſual franknefs, "*that woman deceives you.*"

A fortnight before the Cardinal was arreſted, he ſaid to me, "dear Comte, I begin to think that you are right in your conjectures—and that Madame de Valois is the woman you have deſcribed." He then, for the firſt time, related to me the tranſaction about the necklace, and imparted to me the ſuſpicions as well as the fears he entertained, that the necklace had not been delivered to the Queen. This ſtrengthened, and made me perſiſt the more, in my opinion.

The next day after this converſation had paſſed, the Prince informed me, that the Comteſſe and her huſband had fled for ſhelter to his houſe, fearing the conſequences that the above affair might bring after it,

and

and that they requeſted of me ſome letters of recommendation for England, or the environs of the Rhine. The Prince aſked my advice: I told him there was but one way left, namely, to deliver that woman into the hands of the Police, and proceed directly to Court to lay the whole matter open to the King and his Miniſters.—The Cardinal objecting, that ſo raſh a ſtep he could not reconcile to his feelings and generoſity, "In this caſe," ſaid I, "God is your only reſource; he muſt, and I wiſh he may, do the reſt." The Cardinal, however, having refuſed to give to the Comte and the Comteſſe the letters of recommendation which they required, they ſet out for Burgundy, and I have heard nothing of them ſince that period.

On the 15th of Auguſt I was informed, as well as all Paris, that the Cardinal de Rohan had been arreſted that day. Several perſons obſerved to me, that as I was amongſt the Cardinal's friends, I might perhaps ſhare the ſame fate. But conſcious

of

of my innocence, I anſwered, that I was perfectly reſigned, and ſhould wait at home with patience for whatever God or the Goverment ſhould ordain.

About half paſt ſeven o'clock in the morning, on the 22d of Auguſt, a Commiſſary, one exempt, and eight Satellites of the Police, entered my houſe. They began their plunder in my very ſight—I am compelled to open my ſcrutoires. All that there was of elixirs, balſams, rich cordial drops, became the prey of the wretches appointed to eſcort me. I requeſted of the Commiſſary, *Maitre Chenon*, jun. to grant me the uſe of my own carriage—this trifling comfort, his inhumanity denied. They dragged me on foot in the moſt opprobrious manner, till we reached half way to the Baſtile; a hackney coach happening to paſs by, I was permitted to enter it.——The awful drawbridge is let down, and I am led to ———. My wife has experienced the ſame fate—— Here I recoil with horror—I ſhall ſay nothing of what I have ſuffered, determined

not

not to wound the feelings of the reader, by a recital equally ſad and ſhocking. I ſhall only add a ſingle obſervation, and, Heaven can witneſs, it is the expreſſion of truth.——Were I left to chuſe between an ignominious death, and ſix months impriſonment in the Baſtile, I would ſay, without heſitation——"Lead me on to the ſcaffold."

Who could ſuppoſe, that an innocent man can be reduced to that abyſs of miſfortune, as to look on a warrant for apprehending his body, as a favour from Providence? Yet ſuch was the caſe with me. When, after five months captivity, the warrant was ſignified to me, that is, when I knew what had been alleged againſt me; the officer who brought it was to my ſight an angel of light come from heaven to tell me, that, in the ſame time that judges were appointed, I was at liberty to ſee counſel, and had it now in my power to enter into a juſtification.

The decree or warrant bears date the 15th of December 1785—It was notified

to

to me on the 30th January 1786, and the ſame day I underwent an examination.

I ſhould think myſelf wanting in the promiſe I have made to the public, of ſhewing myſelf what I really am, were I not to lay before them a voucher, by which they may obtain a further knowledge of my character, my innocence, and the nature of the charge brought againſt me. And although recollection alone has aſſiſted me, in penning down the following interrogatory, my memory is good; and I can aſſure the reader, that I have not omitted any eſſential circumſtance.

EXAMINATION *of Comte* DE CAGLIOSTRO, *on the 30th of January* 1786.

Q. How old are you?

A. 37 or 38 years.

Q. Your name?

A. Alexander Caglioſtro.

Q. Where born?

A. I cannot ſay for certain, whether it was at Malta or at Medina; I have lived under the tuition of a governor, who told me that I was of noble birth, that I was left an orphan when only three months old, &c.

Q. How long have you been in Paris?

A. I arrived here on the 30th of January 1785.

Q. On

Q. On your arrival where did you take apartments ?

A. In the Palais Royal, at a ready furniſhed hotel, where I lodged twenty days, more or leſs.

Q. Had you, when you came to this capital, money requiſite to keep houſe ?

A. Moſt aſſuredly, I had brought with me every thing neceſſary for houſe-keeping.

Q. Where did you fix upon a houſe ?

A. In the Rue St. Claude, on the Boulevard.

Q. Who hired the houſe ? was it you or the Prince ? (Cardinal de Rohan).

A. I requeſted Monſieur de Carbonieres (a gentleman in the Prince's houſehold) to ſtrike the bargain for me, as I had entered into no one of the kind before in any part of the world. This was my reaſon for entreating Monſieur de Carbonieres to

ſettle every thing concerning the houſe, furniture, carriages, &c. and I ſupplied him, from time to time, with the caſh neceſſary to anſwer thoſe exigencies, for which he afterwards produced the receipts.

Q. Who provided you with neceſſaries?

A. I alone, in every thing.

Q. But the Prince boarded with you?

A. Though he did ſo, it was always at my expence; yet, ſometimes, as he was wont to bring his friends, or ſome perſons patronized by him, he would order from his own houſe, one or two diſhes; nevertheleſs, at night I allowed my cook for the whole expence of the day.

Q. Did you ſee the Prince immediately on your arrival here?

A. No; but two or three days afterwards.

Q. Was

Q. Was the Prince at your table every day?

A. He at firſt came but ſeldom to dinner; but ſince, he was regular three or four times in the week.

Q. Were you acquainted with a Lady of the name of La Motte?

A. Certainly—the firſt time I met her, ſhe told me that I had ſeen her before, in man's cloaths, at the foot of my ſtair-caſe at Straſburgh, where ſhe aſked me whether I could give her any tidings of the Marchioneſs de Boulainvilliers, when I anſwered, the Lady was then at Saverne, and that ſhe had ſet off the ſame day to meet her.

Q. Did you ſee her ſince, at the Prince's houſe?

A. Moſt aſſuredly.

Q. Was ſhe not then in company with one of her nieces?

A. No.

Q. Yet

Q. Yet you have ſeen that niece ?

A. Give me leave to relate the fact ; (quoted before, ſee p. 39).

Q. It is ſaid that you put a crucifix round the girl's neck, together with black, green, red, and other coloured ribbons, with an apron fringed with ſilver, and that you made her kneel and take an oath ?

A. It is falſe.——I only think, to the beſt of my recollection, that the Prince added to her ornament a few ribbons to pleaſe her fancy. I alſo believe, that I had then about me a common *maſonic* apron ; but I am not certain that ſhe made uſe of it. Whether or not, I truſt implicitly to the Prince's recollection, and whatever he may ſay on the ſubject I ſhall take for granted.

Q. Have you laid a ſword, in what manner I know not, on the young Lady ?

A. All I know is, that, having my ſword on, I laid it down.

Q. But

Q. But what of the oath adminiſtered?

A. The aſſertion is falſe.—I have already informed you of my reaſons for doing what I did.

Q. Is it true that, after the ſecond trial, the young girl being withdrawn, you, in company with the Prince and Madame de la Motte, retired to another room, in the middle of which were placed a dagger, croſſes of St. Andrew and of Jeruſalem, a ſword, Agnus Dei, beſides a great number of wax lights; that then, and there, you had made Madame de la Motte take an oath, telling her it was neceſſary ſhe ſhould ſwear not to reveal to any one what ſhe might ſee: that next, addreſſing the Cardinal, you ſpoke to him in theſe words: "Well, Prince, bring here—you know what." That immediately the Cardinal opened a bureau, out of which he took a wooden box of an oval form, and full of looſe diamonds; when you ſaid: "Mind, Prince, that there is another which you know of;" that the Prince

took

took it up, and ſaid to Madame de la Motte, "I make you a preſent of 6000 livres, and theſe diamonds you muſt give to your huſband, directing him to ſet off immediately for London to ſell ſome of them, and have the others ſet, and not to return 'till the whole of his errand is fulfilled?"

A. This is falſe—very falſe, and I can prove it.

Q. What proof can you adminiſter?

A. In the firſt place, when any magnetiſing operation was to be performed, the care of preparing the room devolved upon Monſieur De Carbonieres; and after the ſecond trial was over, there came in a reſpectable perſonage, whoſe name I will not mention. But Prince Louis will tell you who that perſon was, becauſe I will not call a more reſpectable man as a witneſs of ſuch a trifling frolick. The Prince and the two perſons alluded to will tell you, that there was in the room neither croſſes, dagger, &c. That whatever may have been reported on the ſubject

is falſe; that no oath was ever taken; the Prince's Houſehold may be call'd as witneſs, concerning the tale of the 30 wax lights; all the ſervants will declare whether the room was lighted more than uſual.

Q. Is it true that you have given the Prince any hopes of his being advanced to the miniſtry?

A. Falſe again; for I have always adviſed him to leave Paris, and reſide entirely at *Saverne*, becauſe on that ſpot he could do more good, and lead a quieter life.

Q. Is it true that you told, or made the Prince believe that your wife was the Queen's intimate friend and confidant, and that ſhe kept a daily correſpondence with her Majeſty?

A. By heavens that's too much! and if the Prince will ſay ſuch a thing, in ſpite of all the regard he has a right to expect from me, I ſay it is a falſehood.

(The judge or reporter, ſhew'd me then a ſmall piece of writen paper, and continued.)

Q. Do you know any thing of this note? Yea or nay?

(Having inſpected it narrowly, and finding it to be a forged hand writing, I anſwer'd.)

A. I know nothing of this billet, nor am I acquainted with the hand-writing; neither I or my wife have ever been at Verſailles, we have not the honour of being known to the Queen, never went out of Paris, and beſides, as my wife cannot write, how ſhould all this be poſſible?

Q. Has the Prince never preſented you, or your wife with diamonds?

A. Nothing more than what I ſhall here recount ever came to my knowledge.

Whilſt I lived at *Straſburgh*, I was in poſſeſſion of a very curious cane-head, containing a repeater ſet round with diamonds, of this I made a preſent to the Prince, who offer'd to barter ſome jewels againſt it; but I refuſed, having always been more pleaſed to give than to receive. It is true, that, on the anniverſary of my wife's birthday, the Prince uſed to make her preſents; but I believe the whole conſiſted in a dove (*Holy Ghoſt in the French*,) my portrait originally ſet round with pearls, which the Prince cauſed to be replaced by ſmall diamonds, and a ſmall watch with a chain, ſet with ſmall brilliants, ſome of which were larger than the reſt. As to my other diamonds, they are known in all the courts of Europe, where I have travell'd. This may be eaſily aſcertained. I am ſhut up in the Baſtile, ſo is my wife, as well as the whole bulk of my fortune; you need but ſearch to be convinced of the truth.

Q. But your manner of living is expenſive; you give much away, and accept of nothing

in return; you pay every body; how do you contrive to get money?

A. This queſtion has no kind of relation to the caſe in point; however I am willing to give you ſome ſatisfaction. Yet; where is the importance of knowing whether I am the ſon of a monarch, or that of a beggar, and why I travel without making myſelf known, by what means I procure the money I want? As long as I regard religion and the laws, and pay every one his due, that I always do good and never any harm, the queſtion you now put to me is idle and unbecoming. But, know that I have always taken a pleaſure in refuſing to gratify the public's curioſity on this account, notwithſtanding all that has been ſaid of me, when I was called the man of 1400 years, the Wandering Jew, the Antichriſt, the unknown Philoſopher, in fine, all thoſe enormities which malice can invent. Nevertheleſs I'll condeſcend to tell you that which I never reveal'd to any one before. Know then that the principal reſource I have to boaſt of is, that, as ſoon as I ſet my

foot

foot into any country, I find there a banker, who ſupplies me in every thing I want, and is afterwards repaid. For inſtance, I have, for France, Sarraſin de Baſle, who would give me up his whole fortune, were I to aſk for it, ſo would Monſieur Sancotar at Lyons: but I have always requeſted theſe gentlemen never to ſay that they were my bankers; and beſides thoſe reſources, I derive further aſſiſtance from many things which are known to me.

Q. Did the Prince ever ſhow you a writing ſubſcribed, *Marie——Antoinette de France.*

A. I believe he did, 15 or 20 days before he was arreſted.

Q. What did you ſay concerning it?

A. I ſaid that I could conjecture nothing elſe, but that Madame de la Motte was a cheat, and that ſhe deceived the Prince. In fact, I have at all times warned the Prince

to

to be on his guard, told him that ſhe was a dangerous woman; but the Prince never would believe me, and I have always look'd on the bill as a forged one.

Q. Look at this paper, and tell me whether it is the ſame?

(The judge ſhew'd me then a written paper, on which I perceived the name Marie—Antoinette de France. But having obſerved that it was full of figures; which I had never remark'd before, my anſwer was.)

A. I cannot ſwear to its identity, as there are now figures, which were not on the paper ſhewn to me before.

Q. But theſe figures have been ſet down by us?

A. That's a matter of indifference to me; I tell you that, in conſcience, I cannot ſwear this to be the ſame; beſides I had taken but a ſlight ſurvey of it, as the affair did

did not concern me, it was very immaterial for me to know whether it was a real or a forged inſtrument.

Q. Is it true that, previous to your being confined, you propoſed laying out 150,000 crowns in the purchaſe of a houſe?

A. It is falſe.—I recollect indeed that one day, as I was under the hand of the hair-dreſſer, ſome perſons then preſent, talk'd of a pavilion which a company of my friends intended to buy, and that I anſwered, I very willingly would take it of them; but this was ſpoken at random, and undeſignedly. The intended purchaſers were Monſieur De Bondi and others.

N. B. The examination was cloſed, when I recollected the above circumſtance, but the *reporter* did not think it neceſſary to inſert the laſt anſwer, in addition to the reſt.

I have promiſed, that, after I had given ſome account of myſelf, I ſhould put in an anſwer, as far as it concerns me, to the imputation

putations which Madame de la Motte has taken upon herſelf to propagate. The taſk will be as trying for me, as it will prove tedious to the reader. No matter: I ſhall go minutely through it, requeſting however thoſe who know, or can appriciate me, not to take the trouble of peruſing this part of my DEFENCE.

Refutation of Madame DE LA MOTTE'S *Memorial in that part which concerns the* COMTE DE CAGLIOSTRO.

EXTRACT *from the* MEMORIAL.

The Comteſſe De la Motte, begins thus.

"Here enters the ſcene, one of thoſe perſonages, whom the vulgar in their ignorance, ſtyle extraordinary beings; an empiric, a mean alchymiſt, a dreamer on the philoſopher's ſtone, falſe prophet in the ſects, into which he pretends to have been initiated, a profaner of the true worſhip, in fine, the ſelf-created Comte de Caglioſtro. Yes, intruſted

intrusted by the Cardinal de Rohan, with the splendid necklace, Cagliostro has taken it to pieces, in order to add to the treasure of a fortune unknown, and unheard of before.

Remarks.

Whatever may have been said about the style conspicuous throughout the whole of the Comtesse's defence, it certainly can boast of an undoubted advantage, which is to contain a great deal of abusive language within a small compass:—to the proof.

An Empiric.

This word I have heard from the mouth of certain persons; but I never could learn exactly what it meant. If intended to point out a man who, without being a doctor, has some knowledge in physics and takes no fee, who cures the poor and the rich, and receives no money from either; if so I confess it,—I am an Empiric.

MEAN ALCHYMIST.

Alchymiſt, or not, the epithet *mean*, is applicable to thoſe only, who beg and cringe, and it is well known whether the Comte de Caglioſtro ever ſued for favour, or penſions.

A Dreamer on the Philoſopher's Stone.

Whatever my opinion may be concerning the Philoſopher's ſtone, I have been ſilent, and never troubled the public with my dreams.

FALSE PROPHET, &c.

Not always ſo neither.—Had the Cardinal de Rohan taken my advice, he would have been aware of the Comteſſe de la Motte, and we ſhould not be where we are.

PROFANER *of the true* WORSHIP.

This is more ſerious.—I have reſpected religion at all times. My life and my outward

ward conduct I freely ſubmit to the enquiries of the laws: as to what paſſes inwardly, God alone has a right to call me to an account.

Self-created COMTE DE CAGLIOSTRO.

I have gone all over Europe by the name of Caglioſtro: as to the appellation of Comte, from the education which I have received, the attention paid to me by the Muphti Salahaym, the Cherif of Mecca, the Grand-maſter *Pinto*, Pope Rezzonico, and moſt of the Sovereigns in Europe, one may judge whether that is not rather a diſguiſe not to appear what I am, than a title of honour.

Intruſted with the Splendid Necklace.

I never had it in my poſſeſſion; never ſaw it.

CAGLIOSTRO *took it to Pieces*, &c.

If I am poſſeſſed of a fortune never heard of before, of an hidden treaſure, I certainly

had no occaſion to take the necklace to pieces with a view to enrich myſelf.

When a man is rich enough, when he carries greatneſs of ſoul even ſo far as to decline favours offered by Sovereigns, and conſtantly reject ſuch gifts as the generality of men can accept of without meanneſs, it cannot be ſuppoſed that he will, in an inſtant, ſtain the glory of an irreproachable life; nor will he of a ſudden ſtoop from the magnificence of a Prince, to deeds of diſhonour, which can only be the conſequence of an exceſs of miſconduct and extravagance.

EXTRACT.

[*The Comteſſe De la Motte goes on.*]

" In order to conceal his *theft*, Caglioſtro *commanded* the Cardinal de Rohan, by that empire which he has aſſumed over that Prince, to have the necklace ſold, ſome ſmall parcels to be ſet in Paris by means of Madame De la Motte; and employ her huſband to have the more conſiderable ones ſet and ſold in England.

RE-

REMARKS.

The intention of the Comteſſe, by trumping up a tale deſtitute of probability, has been to caſt a ridicule on the Cardinal, by repreſenting him, not as my friend, but as a ſlave ſo much at my command, that he does not heſitate a moment to obey; when I order him to become an accomplice in a robbery, of which I alone was to reap the benefit.

This aſſertion, wherein impertinence and indecency go hand in hand, deſerves not any ſerious anſwer.

Yet it may have great weight in the preſent cauſe, in that it contains a formal acknowledgment, that ſome of the diamonds, taken from the necklace, have been diſpoſed of in Paris by the Comteſſe, and an other parcel ſold in England by her huſband.

EXTRACT.

" We ſee here the unbounded projects of Caglioſtro, which, concealed at firſt, unravelled

ravelled themſelves through a ſeries of progreſſive motions leading to an end, equally fatal to the Cardinal and the Comteſſe De la Motte.

REMARKS.

Thoſe *unbounded projects* alluded to, in their gradual progreſſion, muſt ſuppoſe at leaſt a whole year of intrigue, before the necklace could be obtained.—But how can the ſuppoſition be reconciled to matter of fact?

I came for the firſt time to Paris in the year 1783; but I ſtaid only 13 days in the capital, employed from morning to night in viſiting my patients; it was not then aſſuredly that I was at leiſure to ſpeculate and intrigue. Let us now ſee, whether it has been more in my power to do it in my laſt journey to this city.

The information, filed by the Attorney General, ſtates that the negotiation concerning the necklace, took place the latter

end

end of January 1785; it ſays that on the 29th of the ſame month, the jewellers ſubſcribed their approbation of the terms propoſed by the Cardinal, and that the ſaid necklace was delivered on the firſt day of February following.

Now it is a fact, which may be eaſily aſcertained, that I arrived in Paris the 30th of January 1785, at nine o'clock in the evening.

The whole of the buſineſs therefore was already tranſacted, except the delivery of the necklace, which was effected 36 hours after my arrival.—I was at Lions when the negotiation was on foot.

I was at Bourdeaux at the time of the apparition of a ſuppoſed queen in the grove at Trianon.

It muſt therefore be ſuppoſed that I poſted to Paris for the expreſs purpoſe of reaping the benefit of plots contrived by an other.—What an abſurdity!—And I

linger

linger in confinement!—And the walls of the Baſtille have for theſe ſix months re-ſounded with my doleful complaints,—with thoſe of my ill-fated wife.

Yet the cries of oppreſſed innocence have not reached the ear of the beſt of king's!! —But let us go on with the libel.

EXTRACT.

The Comteſſe, after having endeavoured to prove the neceſſity of apprehending me; after having held me out as a ſharper, &c. proceeds:

"What anſwer can he give to the firſt article of his examination? His name, his ſurname, his qualifications.——Comte, *the woman* who follows his fortune, Comteſſe de Caglioſtro."

Was it not then enough for the counſel of the Comteſſe De la Motte to calumniate, to load me with obloquy.—He muſt ſtill attack me in the tendereſt part of myſelf.

Oh! I could have forgiven what was only perſonal to me.—But my wife!—what

has ſhe done to him?—What has ſhe done to the Comteſſe?—How can a man, who bears a public character, abuſe it to ſaturate with bitterneſs and woe the heart of an innocent and virtuous woman, who has nothing to do with the cauſe he defends, againſt whom, though ſhe is confined, there is no decree, no complaint laid—a woman to whom he himſelf can reproach no other crime, than the misfortune of having linked her deſtiny to mine.

This I can ſay with truth, that, during the ſpace of 16 years now elapſed, ſince I had the honour of being united to the Comteſſe of Caglioſtro by the moſt lawful and honourable ties, ſhe never left me; that ſhe never took a ſtep, which could not be owned by the moſt auſtere decency, the moſt ſcrupulous delicacy; and that, if there is a woman in being whom ſlander ſhould have reſpected—it is my wife.

In regard to the certificate of our nuptials, which ſome think themſelves authoriſed to require, I pledge myſelf, if needful, to

make them public when I ſhall be at liberty, and repoſſeſſed of my papers.

EXTRACT.

"The Comteſſe de la Motte dares to aſſert that one of my men makes a boaſt of having been 150 years in my ſervice. That I ſometimes accknowledge myſelf to be only 300 years old; at others, that I brag of having been preſent at the nuptials in Cana, and that it was to burleſque the Holy Sacrament of the Euchariſt, the tranſubſtantion, that I had imagined to multiply the necklace, taken to pieces, into an hundred different manners, and yet it was delivered, as it is ſaid, in its full complement to an auguſt Queen.

That I am by turns, a Portugueſe Jew, a Greek, an Egyptian of Alexandria, from whence I have imported into France hyeroglyphicks and ſorcery.

That I am one of thoſe infatuated Roſecrucians, who have the power of mak-

ing

ing the dead converſe with the living; that I attend the poor gratis, but that I ſell for *ſomething*, to the rich, the gift of immortality.

That my ſociety conſiſts of viſionaries of all denominations.

The Comteſſe concludes by inſinuating that I have been guilty of ſome miſdemeanor in certain Courts of Europe, and that Madame Bohmer is well acquainted with ſome of thoſe criminal tranſactions."

REMARKS.

It cannot be expected that I ſhall repel, as it were one by one, every urge of that tor rent of calumnies and abſurdities.

I have ſaid it already, my education was that of a child born of Chriſtian parents. I never was a Jew, nor a Mahometan. Theſe two religions leave on their ſectaries an *outward* and *indelible mark*. The truth therefore of what I here advance, may be

aſcertained: and rather than let any doubt remain on this affair, I am ready, if required, to yield to a verification, more ſhameful for him who requires, than for the perſon who ſubmits to it.

I ſhould wiſh, moreover, that the Comteſſe would be more explicit, as to the facts ſhe lays to my charge. Let her boldly declare where is that wealthy man to whom I have ſold immortality. Let her relate one ſingle particular of thoſe high miſdemeanors by which I have diſtinguiſhed myſelf in Europe; but above all, I challenge her to point out ſuch of thoſe miſdeeds as are known to Madame Bohmer.

If the Comteſſe de la Motte, contented to load me with opprobrious language, and to make uſe of inſidious reticences, does not accept of this formal challenge, I muſt declare to her, once for all, that I ſhall give to all her reticences, to all her obloquy, paſt, preſent, and to come, an anſwer very laconic, perfectly clear, moſt energetic,

which the author of the *Provincial Letters* gave formerly, in a ſimilar circumſtance, to a *poteut* ſociety of learned men; an anſwer which politeneſs forbids me to ſet down in French, but which the Comteſſe's council may tranſlate to her—MENTIRIS IMPUDENTISSIME.

EXTRACT.

The Comteſſe ſpeaks next of the magnetizing of her niece, which ſhe relates in her own way; that is, with the addition of a world of circumſtances, the very reverſe of truth, connecting therewith the account of the necklace, but with that aukwardneſs and improbability which ſhe does not even take the trouble to conceal.

She makes the Cardinal, a courtier, and an academician, expreſs himſelf in ſuch low, diſguſting a language, that the meaneſt footman would bluſh to make uſe of ſuch jargon. She hears from behind the ſcreen the *clattering* of *kiſſes* which her niece was exchanging with a beautiful angel.

On

On a table ſtood a huge heap of inſtruments, the beſt calculated to ſtrike terror and diſmay. Swords laid acroſs on each other, ribbons of various colours, the inſignia of different orders of knighthood, a dagger, and a decanter of very limped water, and to complete the horrid ſight, "the *dark* ſcene was *lighted up* with an extraordinary number of wax tapers."

Surrounded with this whimſical apparatus, I adminiſter an oath of ſecrecy to the Comteſſe; and then *command* the Cardinal to fetch me a large white box; we open it, and the Prince gives charge to Madame de la Motte to ſell, and procure to be ſold by her huſband a certain quantity of diamonds.

REMARKS.

It muſt be owned either that the Comteſſe is out of her ſenſes, or that ſhe implicitly truſts to the credulity of her judges, if ſhe hopes to extricate herſelf by palming upon the world tales ſo incoherent and unaccountable.

I have

I have already explained the whole transaction, how every thing paſſed, and what laudable motive actuated me to take a part in the farce. The Prince of Luxembourgh and Monſieur de Carbonieres, can, if called upon, vouch to the truth of my anſwer as ſet down in the foregoing interrogatory.

EXTRACT.

"On the firſt or ſecond day of Auguſt, the Cardinal ſhewed to Madame de la Motte a ſmall letter with a flouriſhed border, the upper and lower part of which he folded up carefully, that ſhe might read only what was written in the middle. Madame de la Motte read (this deſerves attention) theſe words: *I ſend by the little Comteſſe* —then followed a number of figures which Madame de la Motte could not ſum up together; then ſhe read again—*to quiet thoſe poor wretches, I ſhould be ſorry to ſee them in trouble.*—After ſhe had peruſed the letter, the Cardinal exclaimed—Can I be deceived by her?—by the little Comteſſe?

—Impoſſible,

—Impoſſible! I know Madame de Caglioſtro too well.—There is no equivocation here in regard to the Comteſſe de la Motte, who was preſent, and to whom the Prelate ſhould have ſaid—Can I ſuppoſe that *you* have deceived me? But—I know Madame de Caglioſtro too well."

Remarks.

For ever dealing in fictions! never a proof, not even a probability—what means the Comteſſe de la Motte by thus entangling the buſineſs? whom was the letter directed to? She ſays not a word about the ſuperſcription.——Who wrote it? was it my wife? I have already declared that ſhe cannot write. Am I the author of it? I never write in French, ſeldom in Italian. Is it the Cardinal? why ſhould he read only part of the letter to the Comteſſe, and conceal the reſt from her with ſo much caution? why break out into ſuch an exclamation, after the peruſal of a few words out of a letter written by himſelf?—Of what nature is that impoſition of which

my wife is for a moment ſuſpected by him? How comes it that, ſpeaking of her, he ſtyles her with familiarity, at one time, the *little Comteſſe*, and at another, with reſpect, calls her Madame de Caglioſtro? All that appears clearly throughout this part of the memorial, is, that the Comteſſe de la Motte, in order to wound me on all ſides at once, has endeavoured to entangle my wife in an affair, of which ſhe never had even the moſt diſtant knowledge.

Extract.

The Comteſſe concludes her invectives in theſe words—" It is neceſſary, *that man* ſhould learn, by a freſh inqueſt, that, if the wiſdom of the courts of juſtice have ſo long given up the practice of making *ſorcery*, properly ſo called, a capital offence, thoſe very courts have reſerved to themſelves the right of cenſure againſt that ſorcery, when accompanied with malefices, thefts, impoſitions, and above all, when the evil is daily encreaſing, by means of proper ſchools to rear up pupils."

REMARKS.

So the Comteſſe is ſorry not to live in thoſe bleſſed times, when a charge of ſorcery would have led me to the ſtake! Thus the Comteſſe de la Motte repreſents me as a profeſſor in ſorcery, delivering lectures on the art of thieving and ſwindling to my pupils. Who are thoſe men ſo vilely degenerate, as to take leſſons from ſuch a teacher? Surely the Comteſſe will not find them amongſt my acquaintance. I think it ſuperfluous to give here a liſt of thoſe perſons who did me the honour to viſit at my houſe; but this I can ſay with truth, that there is not one of them all whom the moſt wary of all men, the moſt formal in the choice of his acquaintance, would not deem it an honour to be connected with.

After all, I verily believe, that the Comteſſe de la Motte, in doing me all the harm in her power, was not ſo much impelled by a ſpirit of hatred againſt me, as by the deſire of clearing herſelf. But, be

her intention what it may, I forgive her, as far as I can, the tears of bitterneſs I have ſhed through her means: let her not imagine, that my moderation is a piece of mere affectation. From the bottom of the very abyſs into which ſhe has plunged me, I ſhall raiſe my voice to implore in her behalf the clemency of the laws; and if, after my innocence and that of my wife is acknowledged, the beſt of Kings ſhould think an unfortunate ſtranger, who had ſettled in France on the faith of his royal word, of the laws of hoſpitality, and of the common rights of nations, is intitled to ſome indemnity; the only ſatisfaction I ſhall require will be, that his Majeſty may be pleaſed, at my requeſt, to pardon and ſet at liberty the unfortunate Comteſſe de la Motte.

This favour, if it ſhould be granted, cannot offend juſtice. However guilty the Comteſſe may be ſuppoſed, ſhe is already ſufficiently puniſhed.—Alas! my ſad experience deſerves ſome credit.—There is

not a crime, ever ſo great, but may be atoned for by ſix months confinement in the Baſtile!

Ye Judges, ye Citizens! ye have read!—Such is the man who made himſelf known at Straſburgh, Bourdeaux, Lyons, Paris, under the name of COMTE DE CAGLIOSTRO. I have wrote as much as the laws of the country require of me, as much as will gratify all other ſentiments, but thoſe of an idle curioſity.

Do you pretend to ſay, that it is not enough? Will you ſtill inſiſt upon having farther particulars concerning the name, the motives, the reſources of that ſtranger? What matters it to you, Frenchmen? My country is, in regard to you, the ſpot within your empire where I firſt ſubmitted to your laws; my name is that which I have cauſed to be reverenced amongſt ye; my motive, GOD; my reſources—my own ſecret. When, for the purpoſe of relieving the ſick, or of giving food to the needy, I ſhall crave admittance into your Medical Colleges, or

your

your Benevolent Societies, then you may queſtion: but to do, in the name of God, all the good I can, is a right which, to be ſupported, requires neither name nor country; neither proofs, or pledges.

Frenchmen! are ye only guided by curioſity? Then peruſe thoſe futile publications, where malice and levity have combined to direct the envenomed ſhafts of ſatire and ignominy againſt the *friend of mankind.*

Do ye, on the contrary, mean to be fair and juſt? Be not inquiſitive: but hear, and love the man, who ever honoured the Kings, becauſe they are in the hand of God; Governments, becauſe he protects them; Religion, becauſe it is his law; Law, becauſe it is its ſupplement; Mankind, in fine, becauſe, like himſelf, they are his children.

Once more—aſk no queſtions; but hear and love the man, who came amongſt you to do good; who bore with patience to be attacked,

attacked, and defended himſelf with moderation.

(Signed)

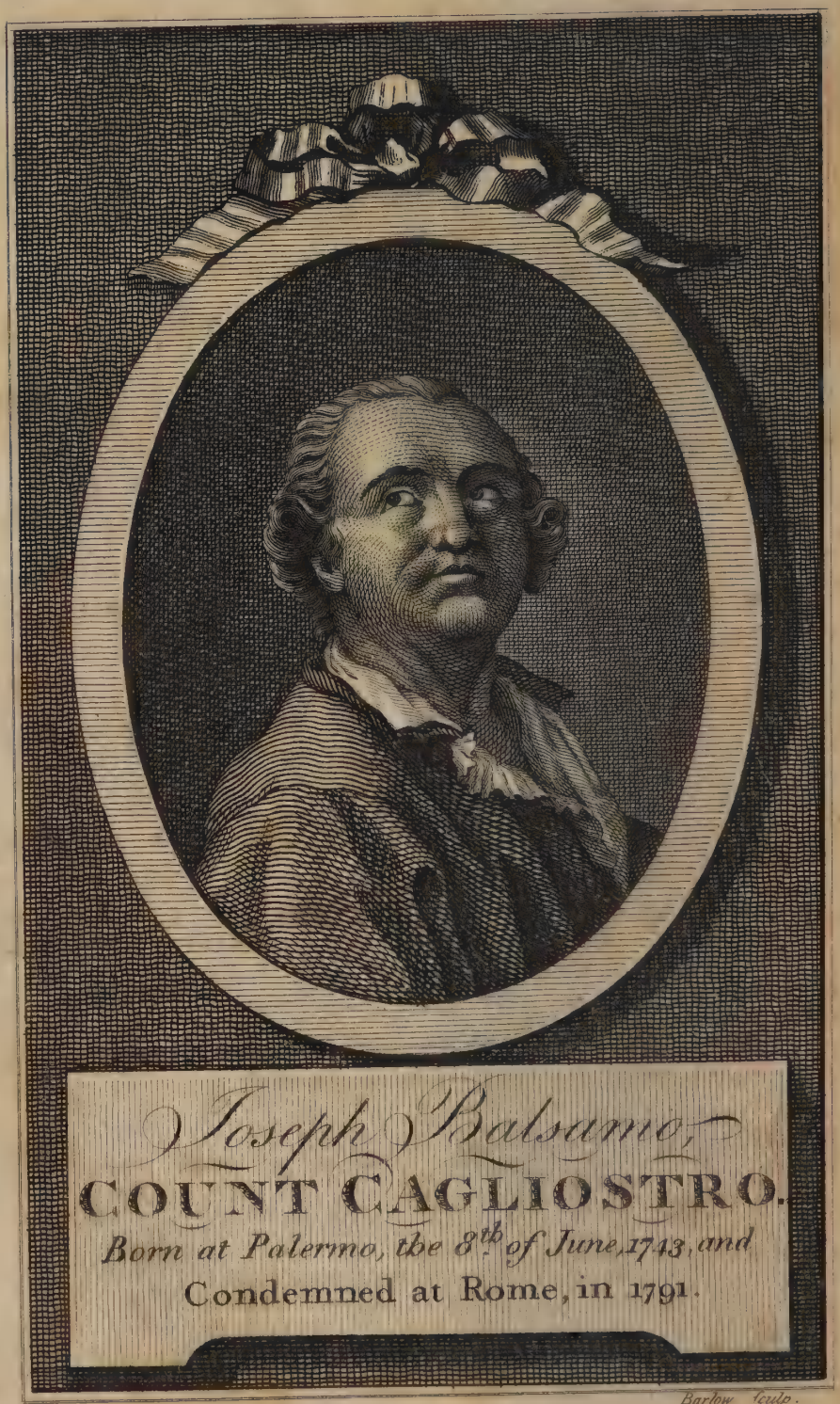
LE COMTE DE CAGLIOSTRO.

TITON DE VILLAUTRAN,
Reporter in the Cauſe.

THILORIER, Council for Defendant.

BRAZON, Attorney to ditto.

F I N I S.


Joseph Balsamo,
COUNT CAGLIOSTRO.
Born at Palermo, the 8th of June 1743, and
Condemned at Rome, in 1791.
Barlow Sculp.

THE LIFE OF JOSEPH BALSAMO, COMMONLY CALLED COUNT CAGLIOSTRO:

CONTAINING THE

SINGULAR AND UNCOMMON ADVENTURES OF THAT EXTRAORDINARY PERSONAGE FROM HIS BIRTH TILL HIS IMPRISONMENT IN THE CASTLE OF ST. ANGELO.

TO WHICH ARE ADDED,

THE PARTICULARS OF HIS TRIAL BEFORE THE INQUISITION, THE HISTORY OF HIS CONFESSIONS CONCERNING COMMON AND EGYPTIAN MASONRY, AND A VARIETY OF OTHER INTERESTING PARTICULARS.

Tranſlated from the Original Proceedings publiſhed at Rome by Order of the Apoſtolic Chamber.

WITH AN ENGRAVED PORTRAIT OF CAGLIOSTRO.

LONDON:

PRINTED FOR C. AND G. KEARSLEY, NO. 46, FLEET-STREET.

M.DCC.XCI.

PREFACE

BY THE

ITALIAN AUTHOR.

A LIFE which, during a period of forty-ſeven years, has been continually enveloped in myſtery and enigmas; which, conſidered by ſome as a model of heroiſm, religion, and morality, and regarded by others as a tiſſue of baſeneſs, impoſture, and impiety, has hitherto kept the judgment of a large portion of Europe in ſuſpenſe: this life however is at length become the ſubject of ſerious and uſeful meditation, ſince the character of Caglioſtro is no longer equivocal. The ſinner, while peruſing theſe ſheets, will now ſee and acknowledge his error; the good catholic will perceive the neceſſity of being conſtantly on his guard againſt the ſnares of hell; the ſcholar will learn how deceitful that knowledge is which has not religion for its baſis; the ignorant will

be taught to be humble; and the whole world will have occaſion to admire the double triumph of truth and faith.

Joſeph Balſamo, ſo celebrated under the pretended title of Count Alexander Caglioſtro, has undoubtedly been a very famous impoſtor. We are naturally inclined to deſpiſe and to ridicule thoſe paſt ages, in which ſuch men have been credited, applauded, and treated as ſomething ſuperior to humanity. We are in the right undoubtedly ſo to do. But when it is recollected that this adventurer flouriſhed in the eighteenth century—during a period which arrogates to itſelf the title of an enlightened and philoſophic age, infinitely ſuperior to prejudices—the fanatical admirers of the preſent times ought to be covered with a ſalutary confuſion!

Some will, no doubt, enquire how an impoſtor could acquire ſo much celebrity, and receive ſo much countenance, among nations enlightened by the ſciences, and from individuals not deſtitute of abilities. It is irreligion that has been his introductor, that has ſupported, and that has acquired for him all his triumphs.

When we conſider the ambition of the half-learned inhabitants of a number of ſtates in

Europe,

Europe, to divine what the eye of man never ſaw, the ear of man never heard, nor the heart of man was ever able to comprehend—*nec oculus vidit, nec auris audivit, nec in cor hominis aſcendit*—when we find them in the height of their blaſphemies exclaiming there is no God—*non eſt Deus*—we need not be afraid to affirm that the ignorance of the ancients was leſs pernicious than the knowledge of the moderns.

In ſhort, when has Europe been ſo inundated and overwhelmed with fanaticiſm, as in our age? Who has not heard of the devils of Loudun? of hobgoblins, ſylphs, convulſionaries, magnetiſts, and cabaliſts? What is the object of the free maſons, and thoſe phrenetic ſocieties called the Illuminated, with their plots, their ſecrets, their invocations, and their ridiculous rites?

It is a juſt obſervation, that impoſtors acquire credit and renown only in thoſe countries where there is but little religion, and much philoſophy. Rome is not a capital in which ſuch men can hope to ſucceed, becauſe error will not be permitted to ſpread forth its branches in the centre of the true faith. The life of Count Caglioſtro is a luminous proof of the juſtice of our obſervation; and this is the reaſon why we have thought it our duty to compoſe this

work, faithfully extracted from authentic records depoſited with us—records that the cenſures of the critic cannot reach.

The authority of the Sovereign Pontiff has on this occaſion been employed in diſpenſing with the law that, with as much juſtice as prudence, enjoins inviolable ſecrecy reſpecting all the procedures of the Holy Inquiſition.

We beg leave to conclude with obſerving, that we would much rather have preferred eternal ſilence on this ſubject, than now report a ſingle circumſtance as a fact, the exiſtence of which was not founded on moral certainty.

ADVERTISEMENT

BY THE

ENGLISH TRANSLATOR.

CAGLIOSTRO, after committing a multitude of rogueries in various kingdoms, and eſcaping from the hand of juſtice in almoſt every capital in Europe, has at length, by an uncommon fatality, been arreſted in his career, and condemned to death in the only metropolis, perhaps, in which he could not have been convicted of a breach of the moral obligations that connect man with ſociety.

Whatever motive may have influenced the court of Rome, it will be a laſting reproach on the reign of Pius VI. to have detained, tried, and inflicted the puniſhment of perpetual impriſonment on a man, againſt whom he could only prove the crime—of being a free maſon!

As

As the Apoſtolic Chamber, in its own juſtification, has publiſhed the life and trial of this extraordinary man, the Tranſlator, thinking that it may prove an object of rational curioſity to the Engliſh reader, now preſents it for his inſpection and peruſal.

THE LIFE OF COUNT CAGLIOSTRO.

CHAPTER I.

JOSEPH Balſamo, the ſon of Peter Balſamo and Felicia Braconieri, both of them of mean extraction, was born at * Palermo, on the eighth

* In a memoir publiſhed by the Count while in England, he pretended that he could not ſpeak poſitively as to the place of his nativity, nor in regard to the parents from whom he derived his birth. This circumſtance gave an ample ſcope to the imagination of his followers; ſome of whom pretended that he was the offspring of the grand maſter of Malta, by a Turkiſh Lady, taken captive by a galley be-

 longing

eighth of June 1743. His father, who had been a merchant, happening to die during his infancy, his maternal uncles took him under their protection, and endeavoured to instruct him in the principles of religion, and give him an education suitable to his years. But from his earliest infancy he shewed himself so averse to a virtuous course of life, that he fled more than once from the seminary of St. Roch at Palermo, where he had been placed for his instruction.

At the age of thirteen he was entrusted to the care of the father-general of the *Good-Brotherhood**, who carried him to the convent of that order at Cartagirone. There he put on the habit of a novice; and, being placed under the tuition of the apothecary, he learned from him

longing to that island; while others, with equal probability, affirmed that he was the only surviving son of that prince who about thirty-five years ago swayed the precarious sceptre of Trebisond. To infuse into this story a greater portion of the *marvellous*, it was added, that a revolution taking place, in consequence of which the reigning sovereign was sacrificed to the fury of his seditious subjects, his infant son, the Count Cagliostro, was conveyed by a trusty friend to Medina, where the Mussulman Sherif had the unprejudiced generosity to educate him in the faith of his Christian parents. T.

* Benfratelli.

(according

(according to his own confeſſion) the firſt principles of chemiſtry and medicine.

He did not continue long in this aſylum: during his ſtay, however, he exhibited ſo many new ſymptoms of a vicious character, that the religious were often under the neceſſity of chaſtiſing him. It is recorded among other things, that, being employed to read during meals, as is cuſtomary in all holy communities, he would never repeat what appeared in the book; but, on the contrary, ſpoke whatever occurred to his own imagination: nay, he has even confeſſed that, in reading the Martyrology, he uſed to ſubſtitute the names of the moſt famous courtezans of the time, inſtead of thoſe of the ſaints.

In fine, to get rid of the mortifications and the penance inflicted upon him, on account of his faults, he abandoned his convent, and returned to Palermo.

It was about this period that he cultivated a taſte for drawing: but this neither occaſioned a change in his morals, or his conduct. The exceſſes to which he abandoned himſelf were almoſt of every kind and deſcription. Delivering himſelf entirely up to his paſſion for fencing, and to the company of the moſt diſſolute young men of the neighbourhood, there was no quarrel in which he did not take a part: but

above all things he took a particular pleaſure in reſiſting the officers of juſtice, and in delivering from their hands the priſoners whom they had arreſted. He was alſo accuſed of having forged tickets of admiſſion into the theatre; and he ſtole from one of his uncles with whom he lived, a conſiderable quantity of money, and ſeveral valuable effects. Having encouraged an amorous intercourſe between an acquaintance and one of his female couſins, he carried *billet-doux* from one to the other; and, profiting by this opportunity, made the lover believe that the young lady ſometimes requeſted money, and ſometimes a watch or a trinket: theſe preſents were accordingly confided to his care, and clandeſtinely appropriated to his own uſe. Such was his addreſs, that he inſinuated himſelf into the good graces of a relation who was a notary, and actually found means to falſify a teſtament in favour of a certain Marquis Maurigi, by which means great injury accrued to a pious eſtabliſhment. This piece of roguery was diſcovered ſeveral years after, at a time when he was abſent from Palermo; and proofs were adduced on the occaſion that clearly manifeſted his criminality. It has alſo been aſſerted that he aſſaſſinated a canon; and it is pretended that, having been applied to by a monk

to

to procure leave of abſence from his ſuperior, he forged a permiſſion, on purpoſe to cheat the holy father out of a little money.

This much is however certain, that he was frequently ſeized and impriſoned: but it ſo happened that he always regained his liberty in a ſhort time, either from the want of neceſſary proofs for his conviction, on account of the nature of the crime, or by means of the credit and interceſſion of his relations. At length he was forced to fly from his country for having duped a goldſmith, of the name of Marano, of more than ſixty pieces of gold. Having ingenuity ſufficient to make this ſimpleton believe that he had an immenſe treaſure concealed in a grotto, in a diſtant part of the country, of which he would put him in poſſeſſion; he, under this pretence, procured the above-mentioned ſum, which, as he pretended, was to be employed in certain magical operations. This comedy however concluded very little to the advantage of poor Marano, for he was ſeverely beaten by certain people who appeared to him in the ſhape of infernal ſpirits. The truth is, that theſe inhabitants of Pandemonium were no other than the companions of Balſamo, who acted in concert with him, and aſſumed this diſguiſe at his recommendation.

Marano having diſcovered the trick, was extremely irritated, as may very readily be believed; and, not content with laying an information of the particulars before a magiſtrate, he determined to revenge his wrongs, by aſſaſſinating the author of them. It was this that determined Balſamo to fly from his native country.

A variety of circumſtances which occurred from this period till the time of his laſt impriſonment, have given grounds to believe that he practiſed ſorcery. This ſuppoſition is founded on the two following anecdotes. The firſt is, that, under pretence of preparing a remedy for one of his ſiſters, who was *poſſeſſed*, he made a country prieſt adminiſter a little cotton to her, which had been ſteeped in the *holy oil* which is uſed for extreme unction. It is however well known that he never had a ſiſter who was *poſſeſſed*. The other, which is rather remarkable, is as follows: It is pretended that, being one day in company with ſeveral of his friends, they teſtified a great curioſity to diſcover what a certain lady of their acquaintance was doing at that very moment. Balſamo offers to ſatisfy their inclinations: he accordingly forms a ſquare on the ground, waves his hand over it, and then draws the figure of the

lady

lady playing at cards with three of her acquaintance. On this they inſtantly ſend to her houſe, and find that ſhe was actually ſitting in the ſame attitude, employed in the very occupation, and in company with the ſame perſons whom he had delineated. By means of the circumſtances which we ſhall hereafter relate, it will be eaſy to determine what degree of credibility ſhould be given to this event, and what are the concluſions which ought to be drawn from it.

Balſamo being obliged to fly from Palermo, gave himſelf up to a wandering life, and actually travelled through moſt parts of the world: we are henceforth obliged to give credit to his own aſſertions until his arrival in Rome, becauſe we have no other opportunity of tracing his hiſtory, or of verifying any of the particulars.

By means of the money which he had procured in the manner already related, he now repaired to Meſſina. There he got acquainted with a certain perſon of the name of Altotas: it is not known with certainty whether he was a Spaniard or a Greek, for he could ſpeak both of theſe languages with fluency. He was in poſſeſſion of ſeveral Arabic manuſcripts, and pretended to be a great chemiſt. Having em-

barked together on board of a veſſel, they ſailed along the Archipelago, and landed at Alexandria in Egypt, where during the ſpace of forty days they performed ſeveral operations in chemiſtry, by which they procured a great deal of money.

They propoſed to paſs from thence to Grand Cairo; but they were driven by contrary winds to the iſland of Malta. There they remained for ſome time, and worked in the laboratory of the grand maſter Pinto. Altotas * having died ſoon after, Balſamo reſolved to viſit Naples, and accordingly put himſelf under the protection of a knight of Malta, to whom he was recommended by the grand maſter.

He ſupported himſelf for ſome time in that capital with the money which had been preſented to him by the grand maſter, and the preſents which he received from his companion the *Chevalier*; and ſoon after was lucky enough

* In a pamphlet written under the direction of the Count, it is pretended that Altotas was his tutor, during his reſidence at Medina, in the palace of the Mufti Salahaym; that he inſtructed him in the knowledge of botany and phyſic; made him acquainted with the oriental languages and literature; introduced him to the ſovereign of Mecca, by whom he was greatly careſſed; and made him acquainted with all the wonders of Egypt. T.

to

to acquire the regard of a prince who was attached to the ſtudy of chemiſtry, and who wiſhed to carry him to viſit his poſſeſſions in Sicily*.

Having taken advantage of this opportunity to reviſit Meſſina, he happened to meet with a prieſt, who was his countryman and particular acquaintance. He himſelf confeſſes that this perſon was violent in his temper, diſſolute in his morals, and had often participated in his rogueries during their reſidence at Palermo: he even adds, that this very clergyman was one of the devils who had baſtinadoed the jeweller Marano, while ſearching the grotto for the hidden treaſure.

Having choſen this perſon for his aſſociate, he took leave of the prince, and they departed together for Naples. In the courſe of their journey they were arreſted at an inn in the town of Pizzo, under pretence of having carried off a lady with them: but as no ſuch perſon was found in their company, they were immediately ſet at liberty. After a ſhort ſtay at

* This prince is ſaid to have been of the noble houſe of Caramanco, and nearly related to the ambaſſador of that name who lately repreſented the king of the Two Sicilies, at the court of London, and is now one of the miniſters of that ſovereign. T.

Naples,

Naples, it was resolved that they should repair to Rome.

Arrived in the capital of the Christian world, Balsamo assumed several different characters, and appeared sometimes in an ecclesiastical, and sometimes in a secular habit. By means of letters of recommendation which he had procured at Naples, he obtained access to several persons of distinction*: among others he got acquainted with the Bailli de Breteuil, at that time ambassador from Malta to Rome; and was also presented to many ecclesiastics of his own country. From the generosity of these, and his own private industry, he was enabled to procure sufficient money to defray all his expences.

He employed himself at this period in making drawings on paper; the outlines of which were produced by means of a copper plate engraving, and afterwards filled up by him with Indian ink: these he sold for designs made by

* In a publication intitled *La Lettre de Comte Cagliostro au Peuple d'Anglois*, it is pretended that he had determined to remain *incognito* in Rome, when chance having discovered him to Cardinal Ursina, that prelate paid him the most flattering attention, and introduced him to several cardinals and Roman princes. Among these were Ganganelli, who afterwards became Pope Clement XIV.; and Rezzonica, who at that time filled the papal chair, and by whom he pretends to have been several times admitted to the honour of a conference. T.

means

means of a pen only. Having taken up his abode at the ſign of the Sun, in the neighbourhood of the Rotunda, he happened to quarrel with one of the waiters, in conſequence of which he was impriſoned for three days.

It was about this time that he happened to ſee the young Lorenza Feliciani, who lived near to the Three Pilgrims. He ſoon became exceedingly attached to this young woman, and aſked her parents conſent to make her his wife: this was accordingly granted, and he received, as a dower, a trifling fortune, proportionate to their condition. The marriage was ſolemnized in the pariſh church of *St. Saviour in the Fields*, and the bridegroom lodged with his father-in-law for ſome months after.

The firſt leſſons which the young bride received from her huſband, were intended, according to her own confeſſion, to inſtruct her in the means of attracting and gratifying the pleaſures of the other ſex. The moſt wanton coquetry and the moſt laſcivious arts were the principles with which he endeavoured to inſpire her. The mother of Lorenza, ſcandalized at this conduct, had ſuch frequent altercations with her ſon-in-law concerning his behaviour, that he reſolved to remove from her houſe.

He found it much eaſier in another place to corrupt

corrupt the mind and the morals of his wife. He then presented her to two persons well qualified for the exercise of her talents, after having first instructed her to entangle them both by her allurements. With one of these she did not succeed; but over the other she acquired a complete victory. He himself conducted her to the very spot destined for the pleasures of the lover; left her alone in his company, and retired into another chamber.

The interview and the offers made to her were such as were entirely correspondent to the wishes of the husband; but the wife on this occasion did not exhibit a proper instance of conjugal obedience. She soon after imparted the whole affair in confidence to her husband, and received nothing in return but the most bitter reproach, and the most violent and dreadful menaces. It was then that he began to insinuate this maxim, which he afterwards so assiduously repeated: "That adultery is no crime in a woman who commits it on account of her interest, and not simply through affection to another man."

He even added example to precept, by proving how little he himself respected the ties of conjugal fidelity. We shall have occasion to particularise several instances of this kind, in the course

courſe of our hiſtory; we will only mention here that on theſe occaſions he arouſed his dormant paſſions by drinking a certain Egyptian wine, compoſed of aromatics, which poſſeſſed all the qualities neceſſary for the completion of his intentions.

His wife having at length begun to hearken to his inſtructions, he conducted her two or three times to the place where ſhe had formerly been ſo diſobedient to his orders. She ſometimes received clothes, ſometimes trinkets, and ſometimes a little money, as the reward of her condeſcenſion. One day the huſband wrote a letter in his wife's name to the lover whom he had forced her to receive, in which he begged the loan of a few crowns, which were immediately ſent: in return for theſe, he promiſed an interview in the courſe of next day, and the lady was faithful to the appointment.

Balſamo having frequently changed his place of abode about this time, formed many new acquaintance; and, among others, cultivated an intimacy with Ottavio Nicaſtro, a perſon well known on account of having afterwards finiſhed his exiſtence at the gibbet, as an accomplice in an aſſaſſination; and alſo with another celebrated adventurer, called the Marquis Agliata: both of theſe were Sicilians. The character of the

Marquis had a ſtrong reſemblance to that of our hero. During the time of their intimacy together, they were frequently perceived to be ſhut up in a chamber, where they remained a long time without any third perſon whatever. About what they were occupied is not preciſely known; but more than one perſon has been heard to affirm that they were one day ſeen to iſſue from the place of conference, the Marquis holding two bills in his hand; which, after having compared together, he preſented to Balſamo, telling him at the ſame time that it was impoſſible to do any thing better. Balſamo himſelf has not attempted to deny the ſuperior genius of his friend in all things that regarded the counterfeiting of writing, and the imitation of ſeals: adding, that this extraordinary nobleman had preſented him with a patent as an officer in the ſervice of the king of Pruſſia, in which he himſelf pretended to be a colonel; and had forged the ſignature of that prince with a wonderful degree of accuracy. Thus authorized by letters patent from the head of the illuſtrious houſe of Brandenbourg, Balſamo actually aſſumed the uniform of one of the Pruſſian regiments.

Theſe inſeparable friends now determined to leave Rome: the cauſe of their ſudden departure

ture may be fairly attributed to what has been reported by Balſamo's own father-in-law. Nicaſtro having quarrelled with his friends, moſt probably about a diviſion of the booty, preſented himſelf to the officers of the police, accuſed them of having forged ſeveral bonds, and offered to give evidence againſt them. There is reaſon to believe that this treachery having been diſcovered by Agliata and his companion, they determined inſtantly to leave the capital of the Roman dominions.

They accordingly departed in two ſeparate carriages; the wife of Balſamo being ſeated in that which contained the Marquis, and the huſband in the other, along with the ſecretary of Agliata.

Balſamo has confeſſed, without any reluctance, how little the conjugal vows were reſpected during this journey, which was entirely at the expence of his titled companion. Having taken the road to Venice, by Loretto, they arrived at Bergamo; and while on the road committed a great number of rogueries: among others, Caglioſtro and Agliata, after having ſhut themſelves up for ſome time without the knowledge or intervention of any perſon, are reported to have fabricated letters of introduction, which afforded them an opportunity of tricking ſeveral

reſpectable

respectable families out of considerable sums of money.

They stopped some days at Bergamo, occupied in recruiting their purse, and in making acquaintance. The magistrates, however, having discovered the character and pursuits of the strangers, Balsamo and his wife were arrested; and, after undergoing the necessary examinations, were banished from the city. Agliata had the good fortune to escape. At the moment that the officers of justice seized the husband, he had sufficient address to convey a small packet of bills to his wife, which he conjured her to destroy, on purpose to save his life. She accordingly concealed them in her bosom, and took the first opportunity of tearing them to pieces. She observed, on this occasion, that the bills were written on stamped paper. We learn also from this woman, that her husband was not intimidated, by this untoward accident, from continuing this species of fraud; for on a a future occasion he fabricated paper, with the necessary marks, at a village situate on the river of Genoa. By means of that very paper he forged a note for two thousand five hundred crowns, which he afterwards got discounted at Savona. But let us return to Bergamo.

Balsamo having been driven from this city,

as

as we have already mentioned, found himſelf in extreme miſery, for Agliata had carried off all the money with him. He would now have returned to Rome, if the dread of being impriſoned, on account of his former forgeries, had not deterred him: he at length was ſo embarraſſed, that he reſolved, in company with his wife, to undertake a pilgrimage to St. James of Galicia.

He wiſhed to inſinuate, in the courſe of his interrogatories, that he had been excited to this journey by his piety, as a penance for his ſins, and thoſe of his wife: it is certain however that they never went to that holy place. He has even been forced to acknowledge, that having found means to live more at his eaſe, as we ſhall ſee in the ſequel, he abſolutely loſt all thoughts of completing this pilgrimage; and it is not difficult to gueſs what the motives were which deterred him from fulfilling his views.

Having both of them aſſumed the dreſs of pilgrims, they travelled through the territories of Sardinia and Genoa, and at length arrived at Antibes.

During this journey they lived upon alms; which they endeavoured to procure in greater abundance, by feigning to have undertaken a pilgrimage, as a penance voluntarily impoſed

upon themſelves, on account of having contracted a clandeſtine marriage. But as begging was a bad trade, and afforded a very ſcanty ſupport, the huſband ſolicited his wife to augment it by the ſale of her charms; and, in the midſt of menaces for this purpoſe, he uſually uttered the moſt horrible impieties. "Of what ſervice is your virtue?" ſaid he. "Does the God on whom you depend, afford you any ſuccour? Do you not behold the miſery with which we are overwhelmed?"

Several officers at Antibes profited of the effects of theſe leſſons; and by means of the money which they preſented her, and the alms which they received, this *virtuous couple* continued their journey, and arrived at Barcelona, where they remained for ſix months. At the end of that period, their property being entirely expended, Balſamo perſuaded his wife to go and confeſs herſelf in a church in the neighbourhood of their inn, which belonged to a convent; and deſired her to inform the father-confeſſor, that they were both deſcended from an illuſtrious Roman family; but that, having married without the conſent of their relations, and their remittances falling ſhort, they were reduced to the moſt deplorable poverty.

Lorenza obeyed the commands of her ſpouſe, and

and even improved upon his inſtructions; ſo that the confeſſor actually believed the fabricated ſtory, and preſented her with a ſmall ſum of money. On the next morning he ſent them a ham; and following himſelf ſoon after, to make them a viſit of condolence, he ſaluted the huſband by the title of "His Excellency." Both of them have acknowledged the truth of this anecdote; but Balſamo, not covetous of the glory of it, has attributed the honour of the invention entirely to his wife. However, the vigilance of the rector of the pariſh embarraſſed them not a little; for, having conceived ſuſpicions of their veracity, he demanded the contract of their marriage, which they happened not to have along with them.

That they might not hereafter be expoſed to a ſimilar mortification, Balſamo determined to ſolicit the protection of a grandee; and to obtain this he thought that he could not deviſe a better expedient for his introduction, than to make uſe of the attractions of his wife.

Young and agreeable, of a middle ſize, poſſeſſed of a white ſkin, brown hair, round countenance, brilliant eyes, happy phyſiognomy, and uncommon ſenſibility, Lorenza was admirably calculated to excite the paſſions. This actually

took place on the present occasion, as well as on many others.

The husband and wife having presented themselves to this personage, informed him of their situation. After having ordered the husband to retire, the magistrate interrogated the wife with great seriousness as to the truth of their marriage. He became sensible by her answers that this ceremony had taken place; and while he undertook to procure an authentic copy of the certificate from Rome, the beauty of the lady made such an impression upon his mind, that he insinuated certain proposals that did but little credit to his character. She refused compliance with his desires; and he gave her time to reflect on the subject, and dismissed her. The circumstances of this interview having been recounted to the husband, Lorenza received the most bitter reproaches on account of her behaviour; and at the end of a few days was carried back to the house of the grandee. Scarce was she arrived when he requested her to answer his proposition with a simple *yes* or *no*: the husband, here intercepting her reply, exclaimed, Yes! and instantly retired. The consequence of this reply produced a *double pistole*; and Lorenza received a similar recompence on the

the eight following days, during which her husband escorted her regularly to the same hotel.

The contract of marriage at length arrived from Rome; but by this time Balsamo had formed an intimacy with a nobleman who was upon his travels. He also fell in love with Lorenza; who did not fail, as may be readily supposed, of informing her husband of the circumstance. Balsamo knowing that in a short time the tribute of *double pistoles* would cease to be paid by the enamoured magistrate, counselled his wife to flatter the passion, but not to satisfy the wishes, of the stranger; that he might be enabled to travel to Madrid at his expence, as he wished much to visit that capital.

This design was carried into execution with all imaginable success. They all three repaired to the metropolis of Spain, where they lived in the same house; the noble traveller occupying an apartment contiguous to the lady's.

However, as he paid all the charges, and began to perceive that he was *duped*, he at length threatened to remove. Alarmed at this circumstance, Balsamo informed his spouse that it was at length necessary to comply with his desires; she accordingly obeyed the injunctions of her husband, and this criminal intercourse conti-

nued for a conſiderable time. Almoſt every morning at day-break this kind ſpouſe awakened his wife, and informed her that it was time for her to riſe, and repair to the apartment of their illuſtrious gueſt.

A law-ſuit which Balſamo carried on at this time againſt one of his countrymen, gave him an opportunity of ſending his wife to ſolicit the miniſter in his behalf. In the courſe of this affair, he inſiſted on a ſcrupulous and exact account of every thing that concerned his fair petitioner: ſhe informed him minutely of her ſituation, even to her connection with the ſtranger, whom he wiſhed her to diſmiſs, at the ſame time propoſing himſelf as a lover in his ſtead. This arrangement however not being ſatisfactory to Madam Balſamo, the miniſter immediately withdrew his protection; obſerving, at the ſame time, that he ſhould hereafter be inexorable to her entreaties.

This threat was verified in a ſhort time; for the traveller being no longer able to ſatisfy the avaricious demands of Balſamo, who was perpetually ſoliciting either money or effects, at length reſolved to abandon them. On this Lorenza, by the order of her huſband, who had been informed of every thing, repaired once more to the miniſter: but he, with the ſtately

dignity

dignity of a Spaniard, refiſted all her temptations; and diſmiſſed her with this energetic reply:—"I have learned, Madam, to hold a promiſe ſacred!"

Being thus abandoned, they reſolved to repair to Liſbon. As ſoon as they arrived there, Balſamo made it his buſineſs to enquire at a celebrated ordinary, where he dined, concerning ſome perſons in affluent circumſtances; and he ſoon learned the name and reſidence of a rich merchant, who ſeemed exactly ſuited to his purpoſe. He accordingly diſpatched his wife next morning to ſolicit *alms* of him. On this occaſion ſhe received a piece of money, which was accompanied with certain offers of another ſort; and in concluſion an interview was agreed upon in a garden belonging to his country houſe.

In the courſe of three months this amour was cultivated with uncommon aſſiduity by both parties, and produced no leſs than eight piſtoles for every viſit made by the lady. However, the fear of a diſpute with the family of the merchant, who beheld this intercourſe with an evil eye, made Balſamo at length determine to leave this city, and repair to London.

That his deſigns in that capital might be attended with ſucceſs, he contrived it ſo that his

wife ſhould learn the Engliſh language, during their reſidence in Portugal; and he procured as her governeſs a young woman, to whom he himſelf gave leſſons of a very different kind.

Balſamo, on his arrival in London *, engaged

* He arrived in London, according to his own account, in July 1776; poſſeſſed, if we believe his ſtory, of plate, jewels, and ſpecie, to the amount of three thouſand pounds. Soon after his arrival, he hired apartments in Whitcomb-ſtreet, immediately adjoining to Hedge-lane, in which he pretends to have dedicated a large portion of his time to his favourite ſtudies of chemiſtry and phyſic.

During his diſpute with M. de Morande, the following inventory of his jewels was publiſhed in the Courier de l'Europe:

"A gold repeater, enamelled in blue, with ſtars of gold, and enriched with two circlets of diamonds. Its chain, three rows of ſmall diamonds, terminated by three large ones, and brilliant pendants; from two of which hung a cluſter of diamonds, and from the fourth a ſeal mounted in the ſame.—N. B. On this watch, the chain of which was valued at one thouſand five hundred pounds, five hundred pounds was lent by a pawnbroker in Princes-ſtreet, Leiceſter-fields.

"A ſmall green ſeal-ſkin caſe, containing ſix rings, the firſt conſiſting of five diamonds, ſurrounded with ſmaller ones; the ſecond of two, mounted in the form of a heart, and encircled likewiſe with diamonds, &c.; the third repreſented a garter and buckle in ſmall diamonds.—N. B. Theſe belonged to Madam Caglioſtro. The three others were hoop rings, two of diamonds, and the third of garnets.

"A pair

gaged as uſual in that ſhameful commerce, in which he bartered the charms of his wife againſt the property of every opulent man who wiſhed to become a purchaſer. We ſhall here confine ourſelves to the recital of one anecdote. By the laws of England, if a man ſurpriſes his wife in adultery, he can commence a lawſuit againſt the ſeducer, and oblige him to pay a large ſum of money.

Balſamo and his wife, during their reſidence in that capital, got acquainted with ſeveral quakers; and alſo with a Sicilian, whom they

"A pair of ear-rings, nine diamonds in each, in a green ſeal-ſkin caſe.

"The portrait of M. Caglioſtro; a medallion ſet with diamonds, in a caſe ſet with ditto.

"The figure of a dove compoſed of diamonds, and ſuſpended by three rows of fine pearl.

"A necklace of ditto.

"A pair of ear-rings of ſmall brilliants.

"A pair of black ſilk bracelets with diamond buckles.

"A large hoop ring of diamonds in a gold box.

"An oval gold coloured ſnuff box—on it are engraven implements of gardening—in a caſe of ditto.

"A ſweet-meat box of gold, in a red ſkin caſe, &c. &c."

This, and a numerous liſt of other articles equally valuable, are ſaid to have been brought by the Count into England. If ſo, Lorenza and he muſt have been very ſucceſsful in their *virtuous occupation* ſince the time when they were obliged by want to undertake a pilgrimage to St. James of Galicia. T.

called the Marquis de Vivona. One of the quakers was captivated with the charms of the lady; and, in his attempts to ſeduce her virtue, entirely forgot the auſterity of his ſect. Without yielding to his wiſhes, Lorenza informed her huſband of his paſſion; and he contrived, in concert with Vivona, that ſhe ſhould promiſe him a private interview; that two witneſſes ſhould watch in an adjoining chamber; and that, at the moment when the quaker ſhould think himſelf on the brink of happineſs, upon a certain ſignal being given, Balſamo, Vivona, and the ſervants ſhould ruſh into the apartment; and by means of threats, inſults, and menaces, oblige him to pay dearly for his untaſted pleaſures.

Every thing ſucceeded according to their wiſhes. The quaker, faithful to his appointment, repaired at the hour agreed upon, and began to compliment the lady in the manner made uſe of in Penſylvania. Lorenza affected to be ſurpriſed at his gallantry; and aſked how it was poſſible for one of the "friends" to be ſo polite to the ladies?

The dialogue on this became exceedingly lively and intereſting: and at length the quaker, as if preparing to *ſwim in bliſs*, throws off his hat, his wig, and his coat. But the con-

concerted ſignal being given at this inſtant, Balſamo, Vivona, and the reſt burſt into the chamber, and ſurpriſed him in this ridiculous ſituation. Thus *caught in the fact*, as it were, it was in vain for him to diſſemble; he fumed, fretted, curſed, and ſwore; and at length was permitted to eſcape, on condition of preſenting the *enraged* huſband with one hundred pounds ſterling, which was inſtantly complied with. On his departure the ſharpers divided th emoney between them.

Theſe two friends, however, ſoon after ſeparated; the circumſtance which occaſioned their diſunion was as follows:—Balſamo, who was in poſſeſſion of a large quantity of *topazes*, which he had collected during his reſidence at Liſbon, wiſhing to convert them into money, entruſts them to Vivona; who, after having accepted the employment, appropriated them to his own uſe, and then abſconded.

Soon after Balſamo himſelf was thrown into priſon*, by his landlord, for the rent of his houſe. It muſt undoubtedly appear extraordinary, to behold this man ſo frequently reduced to miſery, notwithſtanding the conſi-

* In the King's Bench, having been ſurrendered by his bail. T.

derable

derable acquiſitions which he had made, both in money and effects. The reader's aſtoniſhment will however ceaſe, if, to the waſte naturally attendant on ill-gotten wealth, be added the proud and extravagant demeanor of Balſamo, who, that he might appear a man of conſequence in the opinion of the world, ſet no bounds to his expences.

It is an acknowledged fact, without reckoning the preſents which he and his wife had received, in the courſe of their travels, in jewels, watches, &c. that he procured upwards of a hundred thouſand crowns in hard caſh. This however did not prevent him from being more than once reduced to ſuch diſtreſs, as to be under the neceſſity of pawning his trinkets for the payment of his domeſtic expences.

The generoſity of an Engliſh gentleman at length opened the gates of his priſon. His wife, by frequenting the Catholic chapel belonging to the Bavarian miniſter *, had an opportunity of becoming acquainted with a very worthy character, to whom ſhe mentioned the ſituation of her huſband, and from whoſe bounty ſhe received a ſum of money ſufficient to liquidate the debt.

* At that time ſituate in Golden-ſquare, being annexed to the houſe of Count Haſlang. T.

Beſides

Beſides this, their patron, out of mere charity, received them both into his houſe. Amidſt the familiarity which this circumſtance brought about, he imagined that he had diſcovered a genius for painting in Balſamo, who readily undertook to decorate ſome apartments at his country reſidence.

The Engliſhman having removed his family from town on purpoſe to ſuperintend the labours of his gueſt, it ſo happened that his daughter, who was ſtill young, became enamoured with the painter. It is not well known whether this attachment proceeded voluntarily from herſelf, or whether it was produced by the ſeductive arts of Balſamo: this much is however certain (and he has confeſſed it himſelf), that he wrought the paſſions of this young woman to ſuch a pitch of folly, that ſhe preſented him at different times with large ſums of money.

It may appear aſtoniſhing that a man like this ſhould be able to inſinuate himſelf into the good graces of the fair ſex; more eſpecially as all thoſe who were intimately acquainted with him have affirmed, that he had nothing engaging either in his perſon or his converſation.

Rather ſhort than tall in his ſtature, of a brown complexion, a bloated countenance, and a ſevere aſpect; uſing a Sicilian dialect, disfigured

gured by many phrases of a foreign idiom, which altogether formed an almost Israelitish jargon; destitute of any of those graces so common in the world of galiantry; without knowledge, without abilities, and, in fine, deprived of every means of inspiring love *—how could a man of this description obtain such an ascendancy

* To this portrait, painted by the *holy hand* of an inquisitor, we shall add a companion, drawn by an avowed admirer of the Count: the *likeness* was taken during his last residence in England. T.

"The Count de Cagliostro is below the middle stature, and inclined to corpulency; his face is a round oval; his complexion and eyes dark, the latter uncommonly penetrating. In his address, we are not sensible of that indescribable grace which engages the affections before we consult the understanding. On the contrary, there is in his manner a self-importance, which at first sight rather disgusts than allures, and obliges us to withhold our regard, till on a more intimate acquaintance we yield it as the tribute of our reason. Though naturally studious and contemplative, his conversation is sprightly, abounding with judicious remarks and pleasant anecdotes; yet, with an understanding in the highest degree perspicuous and enlarged, he is ever rendered the dupe of the sycophant and the flatterer. His heart and purse are ever open to the supplications of distress; but there is, in his mode of bestowing, a pomposity, which frequently renders that liberality ascribed to ostentation, which is in reality the effect of a truly compassionate and beneficent heart.

"Far

dancy over the ladies, that, after having perverted them from the path of virtue, they actually recompenſed and rewarded him with magnificent preſents. His artful conduct however will furniſh us with an ample ſolution to this problem; for he made it a rule to pay his addreſſes to no woman unleſs ſhe was either old, or ſo ugly that ſhe could never have expected a lover, had not ſuch a man as Balſamo been in exiſtence.

The Engliſh gentleman, who had begun to be diſpleaſed at ſeeing himſelf deceived in regard to the decorations of his apartments, which were disfigured rather than embelliſhed by the *daubings* of Balſamo, became furious when he perceived that his daughter had been debauched. Nevertheleſs he had ſuch a command over his paſſions, that he contented himſelf with driving the painter and his *chaſte wife* out of his houſe.

Balſamo having thus become once more deſtitute, left the capital of England *, and took the road towards France. At Dover he

"Far from being ſchooled in the ſcience of deception, he poſſeſſes a noble franknefs, which does honour to human nature; a diſpoſition open and unreſerved, even to a fault. In his attachments he is warm and ſteady; and, though eaſily provoked to choler, it is a ſtorm which, like thoſe of ſummer, quickly paſſes away."

* This was in 1772. T.

formed

formed an acquaintance with a M. Duplaiſir, who offered to carry him and his lady to Paris. This invitation was accepted; and it is from Caglioſtro's own mouth that we learn, that during the whole of the journey Duplaiſir travelled in a poſt-chaiſe along with his wife, while he himſelf accompanied them at a humble diſtance on horſeback.

It is not difficult to comprehend the conſequence of this arrangement. The wife of Balſamo became the miſtreſs of Duplaiſir, and continued in that capacity for many months at Paris, during which he defrayed the expences of the whole party. The inſatiable diſpoſition of Balſamo, who always wiſhed to ſell his *merchandize* as dear as poſſible, at length diſguſted the lover, whoſe finances were not very conſiderable: he accordingly adviſed Lorenza, if ſhe choſe to continue this trade, either to carry it on *on her own account*, or to return to Italy and live with her parents. She aſſured him that ſhe deſigned to follow his counſel; and in a few days after actually abandoned the habitation of her huſband, and removed to another which her paramour had provided for her; taking care, however, to carry all her clothes and ornaments along with her.

The huſband, extremely irritated at this elopement,

ment, had recourſe to the king's authority, and obtained an order to arreſt his wife, who was conducted to *St. Pelagie* *, where ſhe remained for ſeveral months; during all this time he himſelf took up his abode with an old *demi-rep.*

The ſale of a certain waſh for beautifying the ſkin procured him ſome money about this period; but he received much more from the generoſity of the lady with whom he was connected, and with whom he continued to live a conſiderable time after his wife was releaſed from *St. Pelagie.* At length he took a houſe for himſelf near to one of the barriers.

It is not a little intereſting to thoſe deſirous of being informed of every thing concerning this remarkable man, that during the time that Lorenza was in confinement, the police drew up a memorial, which was afterwards printed in Paris, under the title of "Ma correſpondance avec le Comte Caglioſtro." Among other things contained in this, is to be found the depoſition of Duplaiſir, who ſwore that, although

* *La maiſon de St. Pelagie* was an eſtabliſhment in Paris ſomewhat in the nature of a houſe of correction for looſe women. This, like every thing elſe under the old government, being liable to the moſt ſcandalous abuſe, has participated in the general reform. T.

Balſamo and his wife had lived during three months at his expence, they had nevertheleſs contracted debts to the amount of more than two hundred crowns with milliners, peruke-makers, and dancing-maſters.

Having taken a houſe at one of the barriers, as we have already mentioned, during his reſidence there he found means to form an acquaintance with two perſons of diſtinction, who carried their love of chemiſtry to a ridiculous exceſs. He pretended to have diſcovered ſome miraculous ſecrets in that ſcience; he even aſſerted that he had found out the art of making gold, and of prolonging human exiſtence. This latter aſſertion had peculiar charms for one of them, who had arrived at a very advanced age. To confirm their belief in his promiſes, he took a few Spaniſh piſtoles from them, and having melted them along with other materials in a crucible, he produced a lump of gold of more value than the money which they had depoſited before the operation. By means of theſe ſtratagems, and ſeveral others, he procured upwards of fifty *louis d'ors*.

It is almoſt needleſs to mention, that our hero neither communicated to them the ſecret of making gold, nor of eſcaping from death. He engaged, however, to diſcover both of theſe *deſiderata*;

ſiderata; but the period for the performance having at length elapſed, his *pupils* began to form ſuſpicions concerning his veracity. Balſamo was well aware of the danger of his ſituation; and dreading leſt he ſhould be arreſted for the money advanced, he procured a paſſport under a fictitious name, fled with great precipitation to Bruſſels, and after having traverſed Germany and Italy, arrived at his native city of Palermo.

He did not however long enjoy his liberty among his countrymen. Marano, the jeweller whom he had not only duped but baſtinadoed, as we have before mentioned, having not yet forgot his injuries, immediately applied to the magiſtrates, and procured an order for his impriſonment. Soon after this, a proſecution took place in conſequence of the teſtament that had been forged in favour of the Marquis Maurigi: the protection of a nobleman, to whom he had procured a powerful recommendation while at Naples, prevented him, however, from being condemned to the galleys; and he was actually ſet at liberty, on condition of immediately departing from Palermo.

Being thus once more obliged to abandon the city which gave him birth, he repaired, in company with his wife, to Malta; where he

is ſaid to have ſupported himſelf for ſome time by the ſale of his pomade for improving the complexion: but the commodity from which he drew his moſt certain revenue appears to have been—his wife!

At the end of three months he left that iſland alſo. Let us here make a ſhort digreſſion:—How comes it about that this man could never remain for any conſiderable time in any one country whatever? And how was it poſſible that he could tranſport himſelf with ſuch facility from one end of Europe to another? We can only anſwer as to the fact.—His travels, his voyages, his vagabond kind of life, are known to all the world. To an unquiet and turbulent ſpirit, he added a paſſion for wandering: and this paſſion was not unaccompanied with its peculiar advantages; for he was thus ſuddenly removed from his cenſors, his creditors, and his enemies.

From Malta he paſſed over to Naples, where he remained for ſeveral months; and he there once more found his advantage in pretending to an extraordinary knowledge in the ſcience of chemiſtry, and the myſteries of the *cabala*.

Among others, he got acquainted in that city with a merchant and a prieſt, who became both enamoured of his pretended diſcoveries. The merchant

merchant was rich; the monk governed him; and our adventurer perceiving it to be for his intereſt to rule his new friend without the inconvenience attendant upon a rival, attempted to ſupplant the *holy father*, and ſucceeded accordingly.

Having thus acquired the undivided eſteem of this ſimple man, he found no great difficulty in borrowing large ſums from him, promiſing in return to make him acquainted with thoſe ſciences which he dignified with the epithet of *ſublime*. At this period, in compliance with the deſires of Lorenza, he invited his father-in-law, and his wife's brother, to Naples; the latter of whom he was prevailed upon to take under his protection. This young man was handſome, and had an engaging air: Balſamo therefore formed the deſign of matching him with a lady poſſeſſing ſimilar qualities, that he might rear her up in the ſame manner as he had done Lorenza, and acquire the ſame advantages by means of her beauty. He was well aſſured that, with two females ſo *excellently educated*, he could not fail of procuring immenſe ſums.

Accompanied by his wife, and his brother-in-law, he left Naples, and ſet off for France. Having arrived at Marſeilles, they determined to remain in that city for ſome time. Balſamo

found an opportunity, during his residence there, of gaining the confidence of a lady who, although she was old, had not as yet entirely abandoned the idea of gallantry. Having perceived her *foible*, he determined not to let such an opportunity escape his vigilance; and whether it was that the beldame became enamoured of him, or that he feigned to be attached to her, it so happened, that an intimacy and attachment took place between them. He himself has avowed, without any reserve whatever, that he received abundance of presents from her, some in money, and others in effects.

This lady, who had been formerly very handsome, had a lover during her youth, who still resided in her neighbourhood; and, notwithstanding his advanced age, exhibited symptoms of the strongest jealousy at her partiality for Balsamo. The old lady was determined however to lose neither of her adorers; the one, because he was in the vigour of youth; the other, because he was excessively wealthy. She accordingly suggested to the first the means of softening the asperity of the second. The ancient lover still felt all the ardour of affection for his charmer; but he perceived with horror that age had furrowed his cheek, and enfeebled his pleasures. Balsamo took advan-

tage

tage of this, and promiſed by means of a chemical operation to reſtore him to the full vigour of youth and enjoyment; and as this decrepit gallant was ſeized with the *mania* of diſcovering the philoſopher's ſtone, the pretended philoſopher had the moſt ample opportunity of deceiving him at his own eaſe. He accordingly made him acquainted with ſeveral operations which he performed by means of his alembic, and amuſed him with the promiſe of diſcovering the ſecret of *making gold.* In the mean time, he extracted conſiderable ſums from him under pretence of purchaſing the ingredients, which he pretended to be exceedingly expenſive.

While every thing went on in this proſperous manner, Balſamo did not loſe ſight of the project which he had formed in behalf of his brother-in-law. He had introduced him as a Roman cavalier, poſſeſſing a large fortune; and the better to ſupport this importance, he had clothed him in the moſt ſumptuous and extravagant apparel. In the mean time, he himſelf paſſed for an officer of rank; and always affected to appear dreſſed in the Pruſſian uniform, which Agliata had *qualified* him to wear.

All this deception was intended to bring

about a match between the *Roman cavalier* and one of the daughters of his female friend, who was about eighteen years of age. He himſelf accordingly demanded the young lady in form from her mother, who was quite enchanted with the honour of an alliance with him. The marriage however did not take place, owing to the obſtinate reſiſtance of Lorenza and her brother. It would be here unneceſſary to mention the brutality and cruel treatment which both of them affirm to have experienced from Balſamo on account of this refuſal; the truth of their declaration is ſufficiently guarantied by the tranſports of rage natural to a man of his character, on ſeeing himſelf deprived of ſuch a fine opportunity of acquiring wealth.

The time for accompliſhing the wiſhes of the *old beau* was now nearly elapſed, and it became neceſſary to come to ſome reſolution how to act upon the occaſion. This was not difficult: Balſamo perſuaded him that he had juſt received intelligence that his father-in-law was ſuddenly ſeized with a dangerous malady at Rome, and that it was abſolutely neceſſary that he ſhould immediately repair to that capital. This excuſe alſo ſerved for the enamoured lady: and that he might proceed with greater diligence

gence on his journey, and return with more celerity, they presented him with an excellent travelling carriage, and a large sum of money.

Having converted the carriage into dollars at Barcelona, Balsamo, with his wife and her brother, passed through Valencia, and arrived at Alicant. M. Sachi, a surgeon, published a letter at Strasbourg, in 1782, in which he asserts that he entertained and attended on Cagliostro, his wife, and brother-in-law, during their residence in Valencia, where he first assumed the name of Don Thiscio, wore the uniform of a lieutenant, and pretended to be a native of Naples. He adds that, being driven from that city, they departed for Alicant, where Don Thiscio experienced the most humiliating reception.

In consequence of this, Balsamo proceeded to Cadiz, where he found another *fanatic* in the mysteries of chemistry. Having introduced himself with his usual effrontery to this new *dupe*, he tricked him out of a bill of exchange for one thousand crowns, under the ordinary pretext of procuring the ingredients necessary for the composition of the philosopher's stone. Besides this, he received a present of a curious gold repeater; and was adroit enough to make himself master of another, which the unsuspicious

cious merchant took out of his caſket on purpoſe to ſhew him.

In the courſe of his interrogatories, he could not deny part of theſe facts; but he affirmed that he had received the watch, ſome money, and the moſt hoſpitable entertainment during all the time he remained at Cadiz, as a reward proceeding from the *voluntary* generoſity of the donor, on account of the valuable chemical ſecrets which he had communicated to him.

Before his departure from that city he quarrelled with his brother-in-law, under pretence that he had ſtolen ſome of his property; and dreading leſt his hoſt ſhould perceive his impoſture, he and his wife ſoon after departed for London. It was during his ſecond reſidence in the capital of England, that he got acquainted with a Mr. Sc——t and a Mrs. F——y, both of them addicted to gambling in the lottery. He informed them that he poſſeſſed the ſcience of *divination*; that he could predict with certainty the numbers that would be delivered daily from the wheel; and that he poſſeſſed even the art of making gold *.

By

* Caglioſtro, while in England, affirmed that he poſſeſſed an Egyptian MS. containing many curious cabaliſtical operations,

By theſe means he was enabled to procure large ſums of money from theſe credulous people; but as neither of them was enabled to realize the promiſes of Balſamo, they at length perceived the impoſture which had been practiſed againſt them, and made application to a court of juſtice for redreſs. In conſequence of this law ſuit he was frequently impriſoned*, and

operations, by the aid of which he was able to calculate chances, and aſcertain the numbers that would turn up in the courſe of each day's drawing. It is poſitively aſſerted that he was lucky enough to announce the numbers 55 and 57, during his reſidence in Whitcomb-ſtreet, in 1776, to the perſons indicated above, by which they procured a very large ſum of money. It has alſo been ſaid, that *certain people*, not content with the *uſufruct* of his abilities, applied to a *perſon* in the commiſſion of the peace for Weſtminſter, who actually granted a warrant againſt Caglioſtro, on the charge of *witchcraft*, and thus got poſſeſſion of the curious MS. which however they were incapable of uſing. T.

* It is well known that Caglioſtro was confined for ſome time in the King's Bench. After regaining his liberty he found himſelf arreſted ſo often, that he at length actually hired apartments in the houſe of Saunders, a ſheriff's officer, in Warwick-court, Gray's inn. During this period he was ſo haraſſed by the tricks of certain pettifoggers, who imagined he poſſeſſed immenſe wealth, that ſome reſpectable people interfered in his behalf, and moved the Court of King's Bench againſt this conſpiracy of the low retainers of the law.

Among

and was not liberated till after a very tedious and expenſive proceſs.

It was in that metropolis, and about this very time, that he began to conceive that project which he afterwards carried into execution, and which ſoon after made ſuch a noiſe all over Europe. Having for ſome time aſſociated with the free maſons, and been admitted into all their lodges, he formed the deſign of inſtituting a new ſect, of which we ſhall hereafter give a more ample detail: at preſent we ſhall confine ourſelves to thoſe circumſtances which are neceſſary to the knowledge of his hiſtory.

Balſamo ſoon perceived that he could not diſcover a better ſource of impoſture than that of a new ſyſtem of maſonry; and that it might have a more ſure and more extenſive effect, he was determined to give it all the charms of novelty. He accordingly preſcribed rules,

Among other law-ſuits, he had a very remarkable one with a Mr. Scott and a Miſs Fry, that was referred to the arbitration of the late Mr. Howarth; in conſequence of which that gentleman ordered a diamond necklace, bought at a pawnbroker's in Princes-ſtreet, and ſaid to have been preſented to Madame Caglioſtro on purpoſe to propitiate the *numerical ſkill* of her huſband, to be returned to the donor. The Count was on this occaſion condemned to pay the coſts of ſuit. T.

formed regulations, and invented the neceſſary ceremonies. It is difficult to determine to what a length the blindneſs and folly of mankind may be carried; it is ſufficient here merely to mention, that he confeſſed, during his interrogatories, that he procured a prodigious number of diſciples, all of whom acknowledged him as their chief and their maſter. This is the origin of that celebrity which has made his name ſo well known in every quarter of the globe, and which has occaſioned ſo much conjecture for a number of years.

A lucky combination of circumſtances tended not a little to the accompliſhment of his grand object: his converſation, his manner of living, and his appearance, all contributed to the propagation of his tenets.

About this time he adopted the name of Caglioſtro, and aſſumed the title of Count; he was alſo extremely ſcrupulous to conceal his origin, his ſituation, and his age. To ſome he affirmed that he was born before the deluge, and to others that he had aſſiſted at the marriage at Cana in Galilee. Sometimes he gave out that he was born at Malta; and ſometimes that he was the ſon of the grand maſter, by a princeſs of Trebiſonde. He ſpoke of his travels, his ſtudies, his learning, in a manner at once em-

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phatic and ſublime *. His converſation was uſually replete with his travels in Arabia, Egypt, and other diſtant parts of the globe. He would alſo frequently mention his diſcoveries in regard to the pyramids, and the various ſecrets of nature of which he had obtained a knowledge.

He would ſometimes preſerve a myſterious ſilence; and when his name or his condition was demanded, he would anſwer, "I am what I am;" and after repeated requeſts and ſupplications he would at length condeſcend to ſhew his cypher, which was repreſented by the device of *a ſerpent pierced by an arrow, and holding an apple in its mouth.*

We muſt not here forget his pretended acquiſitions in the ſciences of chemiſtry and medicine, of which he boaſted ſo much, and which

* The Tranſlator has learned from a perſon of diſtinction, who was well acquainted with Caglioſtro, that his converſation was only calculated to captivate the vulgar. He generally ſpoke in an evaſive and ambiguous ſtyle, and affected to make all his *reſponſes* with an oracular obſcurity. His great art conſiſted in uttering certain vague and incomprehenſible ſentences, ſo that the imagination of his *pupils* might interpret in their own manner whatever they could not underſtand. Reaſon is clear and perſpicuous, but it has no effect except on the minds of an enlightened few; the jargon of impoſture is always unintelligible, and on this very account it exerciſes its empire over the multitude. T.

con-

contributed not a little to the importance which he affixed to his name and his perſon. The world ſwarms with fanatics who believe every thing in regard to the firſt of theſe arts*: the deſire of becoming ſuddenly rich by acquiring the ſecret of making gold, and of prolonging life by means of the philoſopher's ſtone †, flattered the avarice and the ſelf-love of a prodigious number of perſons. In regard to medicine, fortune was exceedingly favourable to him, and he actually ſucceeded in the cure of ſome diſeaſes. But in truth his knowledge did not ſurpaſs that which is acquired by every *quack* and *noſtrum-monger*.

In fine, no perſon became rich by his means, and yet he himſelf acquired immenſe ſums by his numerous impoſitions. A liquor to which he gave the appellation of *Egyptian wine*, and a compoſition which was called the *Reſtorative Powders of Count Caglioſtro*, were ſome of the ſecrets of which he boaſted. But the *pomade* for the complexion was the diſcovery on which he piqued himſelf moſt; knowing well that it was the ſure means of acquiring the cre-

* In Germany and Italy in particular.

† *The holy fathers* here diſcover their ignorance of alchemy, as it is the *univerſal panacea* which is to enſure the continuance of exiſtence by warding off the progreſs of diſeaſe. T.

dit

dit and the eſteem of that half of the human race which is deſirous always to appear young in the eyes of the other.

The train of ſervants with which he was now ſurrounded *, correſponded with his affected conſequence. When he travelled, he was always accompanied by a numerous *ſuite* of couriers, lacqueys, *valets-de-chambre*; in fine, by domeſtics of all kinds, who being well mounted and clothed, gave an air of credibility to the high birth of which he ſo much boaſted. The liveries, which were made in Paris, coſt twenty *louis d'ors* each. His apartments were furniſhed in the moſt elegant and coſtly ſtyle; a table magnificent in regard to its decorations was of eaſy acceſs to his numerous gueſts; and the elegant and expenſive clothes worn by himſelf and his lady, correſponded to the luxury that appeared every where around them.

His oſtentatious generoſity made a great noiſe; he often attended the *poor gratis*, and even preſented them with money. Several of his diſciples in maſonry, who carried their attachment to a pitch little ſhort of adoration, frequently offered him magnificent preſents,

* This muſt allude to the time when the Count reſided in Sloane-ſtreet, Knightſbridge. T.

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but he himſelf conſtantly refuſed them: however he ſo contrived it, that he would ſometimes appear before his friends plunged in the moſt profound melancholy; and on their demanding the reaſon, the Counteſs would call them aſide, and impart to them in confidence the embarraſſments of her lord, either on account of the delay of his remittances, a theft that had been juſt committed upon his property, or ſome other accident of the like nature. She always took care to conclude by obſerving, that the pride and delicacy of the Count, joined to the deſire which he entertained of doing all poſſible good to the human race, without the proſpect of any return whatever, made him conſtantly refuſe the aſſiſtance of his friends. The pupils of Caglioſtro becoming enraptured at the diſintereſtedneſs of their maſter, were ſure to open their purſes upon theſe occaſions; conjuring the lady at the ſame time to convey their preſents in ſuch a manner as ſhould preclude the Count from *bluſhing* at the tribute which they paid to his extraordinary talents. By means of theſe and other ſimilar deceptions, of which we ſhall ſpeak hereafter, he was enabled to procure whatever money he ſtood in need of.

It was thus by means of maſonry, ſeconded

by ſome other lucky incidents, that this adventurer was enabled to procure a celebrity, of which a parallel has not occurred in the hiſtory of impoſtors. Who could imagine that a man of this deſcription ſhould have been received with reſpect in ſome of the moſt enlightened cities in Europe? That he ſhould have been regarded as a ſtar propitious to the human race, as a new prophet, and as a type and repreſentation of the Divinity? That he ſhould have approached thrones? That haughty grandees ſhould have become his humble ſuitors, and nobles paid him the moſt profound veneration?

Theſe facts however cannot be denied. Such was the popular deluſion, that in France, and indeed in moſt countries, his portrait and that of his wife were to be ſeen every where, on fans, on rings, on ſnuff-boxes, and on medallions. His buſt was cut in marble, caſt in bronze, and placed in the palaces of the nobility. Even this was not ſufficient; for under theſe appeared an inſcription in letters of gold, denoting them to repreſent the DIVINE CAGLIOSTRO.

Having inſtituted a new ſect of free maſons in London, as we have already mentioned, he departed for the Hague. There having, as uſual, propagated the rumour of his caba-

liſtical diſcoveries, he took advantage of the avarice of a Dutchman, who was anxious to increaſe his fortune by means of the other's ſkill in prognoſtication. Under this pretence he cozened him out of a ſum of from four to five hundred crowns. The Dutchman, being in poſſeſſion of the pretended ſecret, immediately haſtens to Bruſſels, where the lottery was about to begin drawing; and Caglioſtro, profiting by his abſence, takes an opportunity to leave the Hague. He then paſſed into Italy; and arriving at Venice, aſſumed the title of the Marquis de Pellegrini. The diſcovery of ſome chemical ſecrets gained him the confidence of a merchant of that city, from whom he found means to procure a thouſand ſequins; aſſuring him, with the moſt bare-faced impudence, that he would teach him the art of making gold, of changing hemp into ſilk, and of fixing mercury. After this fraud, which could not fail of being ſpeedily diſcovered, he ſaw the neceſſity of quitting Venice, and even Italy.

Having returned into Germany, after reſiding for ſome time in ſeveral different cities on the Continent, he reſolved to take up his abode in Courland. At Mittau he attracted the attention of ſeveral people of high rank, who were led by his reputation, which now began

to be conſpicuous, to regard him as an extraordinary perſon. "I did not fail," ſaid he, in the courſe of his interrogatories, "to ſuſtain the character of the great perſonage which they enabled me to aſſume; and I was careful on this occaſion to conduct myſelf after the manner of a man brought up in a court." He now received viſits from the grandees, and paid them in return. A nobleman having become enamoured of Madam Caglioſtro, ſhe at firſt appeared to be cruel; but although the huſband, ever ſince the time that he began to acquire celebrity by his ſublime diſcoveries in maſonry, had ſet an extraordinary value on the Counteſs, and endeavoured to make her appear a reſpectable woman, yet he could not refrain from being tempted upon the preſent occaſion by the riches of the lover. He accordingly perſuaded his wife to be favourable to his paſſion.

In the mean time Caglioſtro, by means of his maſonry, began to gain an aſcendency over the minds of a great number of the nobility, and ſucceeded in inſpiring the inhabitants of Courland with an averſion to their ſovereign. Their attachment to his perſon was carried to ſuch an exceſs, that he began to form a party in the duchy, and had actually the ambition of aſpiring

ing to the throne *, from whence they offered to drive the present possessor. He pretends that he had virtue enough to resist the temptation, and that he refused the proffered boon from the respect due to sovereigns. His wife has assured us, that his refusal was produced by the reflection that his impostures would be soon discovered. However that may have been, this much is certain—that he did not let this opportunity escape of collecting a prodigious number of presents, in gold, silver, and money. Being in possession of these riches, he left Mittau, and repaired to St. Petersburgh.

After a short residence in that city †, during which

* Does it not appear probable that Cagliostro has here, as well as in many other places, found means to impose even upon the holy fathers themselves? Is it to be supposed that he would have aspired to a sovereignty, of which Marshal Saxe, although seconded by one of the greatest princesses in Europe, could not procure the possession? or that the nobles of Courland would have encircled the brow of an adventurer with the ducal crown? T.

† It has been asserted with some degree of probability that Cagliostro found but little encouragement for the display of his genius in the frozen regions of the north. While on the frontiers, he announced himself as a colonel in the service of Spain; but the minister of that court protested against his commission, and obliged him to abdicate his military

which he practiſed chemiſtry and medicine, he departed for Warſaw; and, on his arrival there, made uſe of all his artifice to deceive a prince to whom he found means to be introduced. Seduced by the tricks diſplayed by Caglioſtro relative to his maſonry, which appeared to have an intimate connection with magic, he appeared exceedingly deſirous to acquire a knowledge of this ſcience; and was anxious above all things to obtain a *devil* from this pretended magician, whom he might have always at his command.

Caglioſtro puffed him up a long time with the expectation of fulfilling this ridiculous promiſe, and actually procured preſents from him to the amount of ſeveral thouſand crowns. The prince at length perceiving that there was no hope of retaining one of the *infernal ſpirits* in his ſervice, wiſhed to make himſelf maſter of the *earthly affections* of the Counteſs; but in this too he was diſappointed, as the lady poſitively refuſed to comply with his deſires. Find-

litary rank. He was then under the neceſſity of paſſing for a ſtranger who had acquired uncommon ſkill in the ſciences of chemiſtry and medicine. M. Rogerſon, firſt phyſician to the Empreſs, at length unmaſked the impoſtor; for the pretended pupil of the ſchool of Hermes could not withſtand the arguments of the learned ſtudent of Edinburgh. T.

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ing himſelf thus balked in both his attempts, he abandoned every other ſentiment except that of revenge; and intimidated our adventurer and his wife in ſuch a manner by his menaces, that they were obliged to reſtore his preſents, and abandon Warſaw.

They then took the road to Franckfort, and after a ſhort ſtay there proceeded to Straſburg. The fabulous *palladium* was never received with more reverence than they experienced in that city. The reputation of our hero had preceded him; and he was loaded with careſſes, overwhelmed with applauſe, and received with every demonſtration of joy. During his reſidence there he contracted a friendſhip with a perſon of diſtinction, and was viſited by him with the utmoſt ceremony. In a ſhort time he acquired ſuch a deſpotic empire over the mind of this illuſtrious perſonage, that he became his tyrant *: thus all his deſigns were eaſily accompliſhed.

Caglioſtro

* The Italian editor has been careful to conceal the name of this perſon, merely becauſe he is a dignitary of the church of Rome. We however have no ſcruple to declare that it was an archbiſhop and a cardinal, a ſecular and an eccleſiaſtical prince; in fine, Louis de Rohan, who at that time had the ſee of Straſburg committed to his pious ſuperintendance. Since that period, he has experienced the honour of being impriſoned on ſuſpicion of being concerned in the robbery of

Caglioſtro uſed to ſay to his wife, "I wiſh to get poſſeſſion of his head; you muſt take care of the remainder of his body." The victim readily fell into the double ſnare which was thus laid for him; and it may be fairly ſaid that he was placed between two fires, in ſuch a manner that eſcape was become impoſſible. He accordingly laviſhed immenſe ſums upon this *virtuous pair*; ſome rich preſents ſtill remain, as teſtimonies of the generoſity and magnificence of the donor.

To complete his folly, on the repreſentation of Caglioſtro he agreed to erect a ſmall edifice, in which he was to experience a phyſical regeneration, and to become *young* again, by his wonderful operations. This was the fundamental impoſture of his Egyptian maſonry; and the ſum of twenty thouſand francs was actually paid him, on purpoſe to accompliſh the undertaking.

Among other dupes, there was a certain lady

the famous diamond necklace, of being driven with ignominy from his archbiſhopric, and of having aſſembled an army of marauders on the frontiers of France, with whom he has more than once threatened to undertake a predatory expedition againſt a country, that by its late glorious revolution has humbled the deſpotiſm of the nobles, and taught man to reſpect the dignity of man. T.

who

who made a journey to Strafburg, expreſsly for the purpoſe of adoring this new idol in perſon. On this occaſion, as on all others, where there was an opportunity of converſing with the *divine man*, ſhe experienced the wonderful effects of his virtues, and ſoon after actually exhibited the fruits of them.

At length, however, he left Straſburg, laden with an immenſe booty. In a memorial which he afterwards preſented to the parliament of Paris, he pretends to have ſet off with great precipitation for Naples, on receiving intelligence that one of his friends was on his death-bed, and that he actually received his laſt breath. In his anſwer to the interrogatories before the Inquiſition, he however aſſerted that he was obliged to leave Straſburg on account of the perſecutions which he experienced from the phyſicians of that city.

This much is certain—that from Straſburg he paſſed into Italy, and viſited Naples. His ſtay in that city was not long, as he remained there no more than three months.

He wiſhed to inſinuate, during his examination, that he would not have departed ſo ſpeedily, had it not been on account of the warm ſolicitations which he received from the Count de Vergennes, who preſſed him to return to

France.

France. It would be doing an injury to the memory of that illuſtrious miniſter to give the leaſt credit to this aſſertion; beſides, it does not tally with what he himſelf acknowledged to the parliament of Paris*. He at that time aſſerted that he was induced to leave Naples from

* The Tranſlator will not vouch for the authenticity of Caglioſtro's aſſertion concerning his correſpondence with the Count de Vergennes while at Naples. This much, however, is certain—that the original of the following letter, ſuppoſed to be written while C. reſided at Straſburg, was publiſhed during the life of the miniſter, and never publicly contradicted. T.

Tranſlation of a letter from M. the Count de Vergennes, ſecretary of ſtate for foreign affairs, to M. Gerrard of Straſburg.

Verſailles, 13th March, 1783.

"THE Count de Caglioſtro is not perſonally known to me, Sir; but common report ſpeaks ſo loudly in his favour, ever ſince he ſettled in your city, that humanity requires that he ſhould be treated with regard, and at leaſt experience tranquillity. The circumſtance of his being a ſtranger, added to the good which he is ſaid to have done, is a double title to your protection, and that of the magiſtrates over whom you preſide. M. Caglioſtro only entreats peace and ſecurity; and theſe being inſured by the laws of hoſpitality, I am ſufficiently acquainted with your natural diſpoſition to know that you will maintain him in the enjoyment of both, and of all other advantages which he may perſonally deſerve.

"I have the honour to be, &c.

(Signed) DE VERGENNES."

the

the jealouſy which he had raiſed in the breaſts of the medical men of that city, on account of the extraordinary cures which he had performed; and that he had repaired from thence to Bourdeaux, with a deſign of returning into England. His wife however has contradicted both of theſe aſſertions; and declared that the real motive of his departure was, becauſe he found that country unfavourable to his ſyſtem of maſonry.

Having thus taken the road towards France, he at length arrived at Bourdeaux, where he exerciſed his two profeſſions of medicine and maſonry; without, however, renouncing his old habits of roguery and deception. It was about this period that he played off one of thoſe tricks for which he was ſo famous; the particulars of which are yet recounted with the utmoſt reſpect by his deluded followers.

Having fallen into a dangerous bilious complaint, on account of the chagrin which he had experienced at being forbid to enter the houſe of a married lady whom he loved to diſtraction, he beheld his bed conſtantly ſurrounded by his pupils in Egyptian maſonry. One day, pretending to awake from a profound lethargy, he informed them that he had had a celeſtial viſion. We ſhall here mention the circumſtances which he then communicated, and

which

which he afterwards confeſſed in the courſe of his proceſs.

He informed them that he thought he was ſeized by the neck by two perſons, who dragged him by force into a ſubterraneous building. A door then opened of its own accord; and he was inſtantly conveyed into a moſt charming apartment, which he compared to a royal ſaloon magnificently illuminated, in which a grand feſtival was celebrating. All the aſſiſtants were clothed in white robes, which deſcended to their feet; and he recollected among them many of his diſciples in maſonry who were no more.

He immediately thought that, being delivered from the evils of this world, he was at length arrived in Paradiſe. A long robe is preſented to him, and a ſword like to that which is uſually placed in the hand of the exterminating angel. He advances; and, dazzled by the radiance around him, he proſtrates himſelf, and offers up his thanks to the Supreme Being for having conferred ſuch happineſs upon him. But at this inſtant he hears an unknown voice exclaim—"Behold what thy recompence ſhall be; but, to acquire this, it is neceſſary that thou ſhouldſt ſtill labour."—And thus his viſion ended; which, if we are to believe himſelf, ſerved to ſtrengthen him in his reſolution of propagat-

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ing his tenets with redoubled ardour: however, if we are to give credit to his wife, this was nothing more than a fabulous narration, which he invented merely for the purpose of confirming his pupils in their obedience, and of making them still more attached to the mysteries of his system.

Whatever might have been the motives, the effects were peculiarly advantageous; as a widow lady of birth was so far seduced by this, and some other impositions, that he found means of tricking her out of five thousand crowns.

From Bourdeaux he travelled to Lyons. The foundation of a mother lodge in that latter city, occupied his labours during three months. His zeal for the propagation of his opinions, however, did not prevent him from raising a contribution of four or five hundred *louis d'ors*, under pretence of communicating some chemical preparations to his disciples. These secrets, as usual, consisted in the transformation of metals, the composition of gold, &c. &c. Some experiments on mercury were however the sole proofs which he gave them of his proficiency in the science of metallurgy; and his disciples found themselves unable to perform those grand chemical operations which he pretended to teach them.

them. To prevent their reproaches, he ſometimes made uſe of one pretence, and ſometimes of another; but he generally had the effrontery to affirm that their failure was produced by their ſins, their murmurs, and their incredulity. Intoxicated as it were with the magic of his Egyptian maſonry, they received the reproaches of their grand maſter with the ſame reſpect as the reſponſes of an oracle, and became more and more entangled in the labyrinth of abſurdity.

At length behold him arrived at Paris, where he ſoon became the object of general converſation, regard, and eſteem. We mean to ſpeak here only of the famous intrigue of the *diamond necklace*. Amidſt all that has been ſaid on this ſubject by the gazettes, and the hiſtories of the times, we ſhall confine ourſelves to the recital of a few facts which we are able to repeat without the poſſibility of being deceived.

It is difficult to decide whether, in this celebrated affair, Madame de la Motte*, or the Count

* To ſuch as may not be acquainted with the hiſtory of this ſingular character, it will be neceſſary to recite a few particulars of her life. Her maiden name was *Jeanne de Saint Remy de Valois*: ſhe claims her deſcent from Henry IV. of whom one of her female anceſtors was the miſtreſs. She was

Count Caglioſtro, had the greateſt ſhare of glory. It is certain, however, that both of them acquired uncommon *eclat*, and indeed attempted to ſurpaſs each other. We cannot affirm that they acted in concert on this memorable occaſion; we can however with ſafety aſſert, that Caglioſtro was well acquainted with the deſigns of this woman, ſo wonderfully formed for intrigue, and that he always kept his eye ſteadily fixed upon the famous necklace. He certainly perceived, and has indeed confeſſed in his interrogatories, that he was acquainted with

was born at Fontette, on the 22d of July 1756; and, when marriageable, was united to *Comte de la Motte*. Having found means, on account of her *birth*, to be admitted to ſome degree of intimacy with the Queen of France, ſhe is accuſed of having projected the plan of procuring the famous diamond necklace by means of the agency of the Cardinal de Rohan. On the diſcovery of that myſterious tranſaction ſhe was arreſted; and committed, on the 29th of May 1786, to the Baſtille. She was afterwards removed to the *Salpetriere*, a houſe of correction for looſe women; from which having eſcaped in a very extraordinary manner, ſhe repaired to England, and publiſhed a *Memoir*, in which ſhe pretended to develope the whole of this intrigue.

Having contracted ſeveral debts, ſhe is reported to have broke her leg about three months ſince, in attempting to eſcape from a ſheriff's officer; and is actually ſaid to be at this moment confined in the King's Bench priſon, on account of a trifling debt. T.

all

all the manœuvres which ſhe put in practice to accompliſh her criminal deſigns. Let us not, therefore, rob Caglioſtro of the glory of having employed the utmoſt efforts of his genius in profiting by her abilities.

The whole affair was at length diſcovered. He had foreſeen this; and wiſhed to have evaded the inevitable conſequences attendant on detection: but it was now too late. The officers of the police were perſuaded, that without his aid this piece of roguery and deception could never have been carried on; and he was arreſted, and impriſoned in the Baſtile. He, however, did not loſe courage: he even found means to corrupt his guards, and to eſtabliſh a correſpondence with the other priſoners who were confined along with him. It was owing to this that they were enabled to be uniform in the anſwers which they gave in to the various interrogatories to which they were obliged to reply.

Caglioſtro, who has recounted the whole of the circumſtances to us, has added, of his own accord, that he denied every thing to his judges with the utmoſt intrepidity; and exhibited ſuch a *ſamineſs* in his replies, that, on Madame de la Motte's being confronted with him, and finding herſelf unable to quaſh his evidence, ſhe became

became ſo furious, that ſhe threw a candleſtick at his head in the preſence of all his judges. By this means he was declared innocent.

Our readers perhaps will not be diſpleaſed at the narrative of his life, which he delivered to the judges while impriſoned in the Baſtile; we ſhall here recapitulate the particulars. He pretended that Altotas had acted as a Mentor to him, and that in the firſt part of his life there were ſome particulars which had all the air and appearance of a romance. He confeſſed that he was unacquainted either with his parents or his country; but he imagined himſelf to be of an illuſtrious family, and ſuppoſed that he was born at Naples. He aſſerted that at an age when he firſt became conſcious of his exiſtence, he found himſelf in the city of Medina, was called Acharat, and lived in the houſe of the Mufti Salaahym. He was attended by two eunuchs, and treated with the utmoſt deference and reſpect. Altotas was his governor; in fine, he had the whole ſuperintendance of his conduct. This ſage educated him in the principles of the Chriſtian religion; and informed him that his parents, who were noble, profeſſed the ſame faith. He taught him botany and phyſic; he inſtructed him in a great number of the oriental languages, and told him many ſecrets con-

cerning the pyramids of Egypt, which are the depoſitaries of the moſt precious knowledge appertaining to mankind.

He left Medina at twelve years of age, his abſence being bitterly bewailed by the Mufti, and his ſteps conducted by Altotas. They repaired to Mecca with the caravan, and lodged with the ſherif. The meeting of this prince and young Acharat, forms an epiſode worthy of the ſtage. The tears, the careſſes, the tender emotions of parental affection, revealed the grand myſtery of that illuſtrious birth of which Balſamo had always boaſted. He remained three years beloved and almoſt adored by the prince; and then this young Telemachus departed in company with his Mentor for Egypt. Nothing could be more affecting than the farewel that took place between him and the ſherif: *Adieu, unfortunate ſon of nature!* were the laſt words which this ſovereign addreſſed to him. Acharat made many important diſcoveries in Egypt; and thoſe who preſided over the myſteries of religion concealed none of their ſecrets from his enquiries. In fine, in the courſe of three years, he travelled over the principal empires of Aſia and Africa. From Rhodes he ſailed for Malta, where the rigorous obſervance of quarantine being diſpenſed with,

he

he was received into the palace of the grand maſter, and confided to the care of a chevalier of high rank and family. At that period Altotas having thrown aſide his muſſulman's dreſs, appeared a catholic, a prieſt, and a knight of Malta; and the young Acharat was at the ſame time declared Count Caglioſtro. He now acquired the friendſhip of ſeveral perſons of diſtinction, and had the honour of being introduced to the moſt illuſtrious ſocieties. At length Altotas died in the arms of his pupil; imparting, in his laſt moments, the moſt important intelligence to him concerning the kingdom of Trebiſonde, of which he had before heard from the black eunuch who had watched over his infancy; and alſo from the grand maſter, who had ſpoken to him many times about the ſherif of Mecca. In fine, Caglioſtro, after having viſited Sicily and Naples, in company with a knight of Malta, took leave of his companion in that city, and repaired to Rome.

His defenders, during his impriſonment in the Baſtille, printed and circulated this marvellous hiſtory. The celebrated memorial preſented in his favour to the court before whom he was tried, had his portrait finely engraved

in the title page*; while a thouſand particulars of his fabulous life, repreſented by appoſite ſymbols, ſurrounded it. The advocates of Madame de la Motte, on the other hand, endeavoured to pull off the maſk from this hypocrite, by deſcribing him as an ignorant impoſtor, a miſcreant, a ſorcerer, and, in a word, as a hero in villainy. They recapitulated his crimes, they adduced witneſſes to prove his turpitude; and, by way of peroration, compared him to the celebrated impoſtor Joſeph Borri, who debauched thouſands by his hereſies, received almoſt divine honours at Straſburg, was tried at Rome before the Inquiſition, by which he was forced publicly to abjure his errors, and at length died in priſon in 1695†. During

* The following verſes were choſen as a motto, and placed beneath:

"De l'ami des humains reconnoiſſez les traits.
"Tous ſes jours ſont marqués par de nouveaux bienfaits,
"Il prolonge la vie, il ſecourt l'indigence;
"Le plaiſir d'être utile eſt ſeul ſa recompenſe."

T.

† Joſeph Francis Borri, a chemiſt, an hereſiarch, a phyſician, and a prophet, was born at Milan, about the beginning of the 17th century. After receiving a good education in his native city, he went to Rome, and finiſhed his ſtudies under the Jeſuits,

During his trial before the Apoſtolic Chamber, Caglioſtro could not deny the numerous falſe-

Jeſuits, who admired him as a prodigy on account of his extraordinary capacity. Like Caglioſtro, he applied himſelf to chemiſtry, and like him is ſaid to have made ſome diſcoveries in that ſcience. His life too, which was not the moſt pure, ſeems to be another feature in which he reſembled the Count.

It is very remarkable that each of theſe ſingular men was particularly favoured at Straſburg; that both were tried by the Inquiſition, and both received ſentence of impriſonment for life.

Borri is ſaid to have tricked Queen Chriſtina of Sweden, and the King of Denmark, out of large ſums of money, under pretence of imparting to them the diſcovery of the philoſopher's ſtone. Having fled into Hungary, he was ſeized by order of the Emperor, and delivered up to the Pope's nuncio, who ſent him to Rome, from whence he never returned; having been ſhut up, in October 1672, in the caſtle of St. Angelo, in which fortreſs he died in 1695.

It is confidently aſſerted that the Duke d'Eſtree, having been given over by his phyſicians, prevailed upon his Holineſs to permit Borri to preſcribe to him; and that he was ſo ſucceſsful in his applications, that he actually reſtored that nobleman to health, who in return procured his transfer from the dungeons of the Inquiſition to the fortreſs in which he died.

The pretended diſcoveries of this extraordinary character are contained in a book written by him, intitled, "La Chiave del Gabinetto," a duodecimo volume, printed in 1681; which has ſince ſerved as the foundation of the celebrated romance called the Count de Gabalis.—Diction. Hiſtorique de l'Abbé l'Advocat. T.

hoods which he had uttered in the courſe of his examination at the Baſtille, and in the many declarations which he had made reſpecting his birth, his rank, and his travels; and he aſſured us that vanity was the ſole motive that induced him to have recourſe to theſe impoſtures.

It muſt here be obſerved, that, in looking over his papers, a ſmall book was diſcovered, written entirely with his own hand, containing an abridgment of his life founded upon this ſyſtem of impoſture; and this he confeſſed was compoſed with an intention of ſerving as materials for a larger hiſtory, which he intended to conduct on the ſame plan. Even in the courſe of his interrogatories, he did not fail of being ſtill faithful to his character, and true to his attachment to whatever was *marvellous*. When preſſed for evidence and proofs of his aſſertions, finding it difficult to uphold the ſtory which he had fabricated in France, he endeavoured to impoſe upon his judges by means of a new impoſture; for he actually pretended to us to be ſprung from Charles Martel, the ſtock from which the ſovereigns of the Carlovingian race are deſcended. It is rather ſurpriſing that he ſhould not mention any thing of this while in France, as this invention might have

have been of more advantage to him in that than in any other country; however, when the commiſſioners of the Roman pontiff deſired him to make out his genealogy, and adduce proofs of his auguſt birth, this groſs deception became inſtantly apparent.

In fine, neither the notoriety of his impoſtures, the ſhare which he had in the intrigue of the diamond necklace, nor the proofs brought forward by his adverſaries, prevented one of the principal tribunals of France from declaring him innocent. Liberated from priſon, his deliverance was announced by his diſciples with marks of the moſt extraordinary joy. Feſtivals, balls, illuminations, ſucceeded this happy event: but their triumph was of ſhort duration; for on the day after he received an order from the King, by which he was commanded to leave Paris in twenty-four hours, and the kingdom in three weeks. In conſequence of this diſaſtrous event he retired to the village of Paſſy, which is about a league diſtant from Paris. In that place the fanaticiſm of his followers was conſpicuouſly diſplayed; for he was there viſited by ſeveral perſons of diſtinction, and by a prodigious multitude of his partiſans, who teſtified the moſt profound veneration for him. Among theſe were certain ladies of gallantry,

and particularly a native of St. Domingo, who being extremely ugly, presented him with a sum of money in return for a composition that was to make her as young and as beautiful as Hebe.

Having repaired to London, he resolved to keep his word with his disciples, to whom he had promised that he should publish a memorial against the ministers and the court of France. He accordingly commenced his career by complaining to the king against two of his officers, one of whom was the commissary Chenon, and the other the Marquis de Launay*, governor of the Bastille, accusing them of having embezzled a large sum of money, and several valuable effects, during his imprisonment †.

The

* This nobleman, who ought, on account of his cruelty and rapacity, to have been sentenced to death by the ordinary process of a court of justice, has since experienced a fate which he so justly deserved, by means of the *irregular* justice of the populace, who cut off his head for firing on the citizens. T.

† The following is the inventory of the property which Cagliostro pretends to have left in his bureau on his being carried to the Bastille, and which we here lay before our readers :

" 1. In the upper part fifteen rouleaus, containing fifty double louis d'ors each; the whole being sealed by the Count's arms.

" 2. A

The numerous memoirs publiſhed in the courſe of this affair tend to prove the falſehood of Caglioſtro's accuſation; untruths heaped upon untruths fill all his charges. He offered to adduce his wife's oath in proof of his aſſertions; and with the very ſame breath he diſavowed her ſignature, aſſerting that ſhe had never learned to write; and alleging, in confirmation of this, that the Roman ladies were never inſtructed in this part of education, for fear leſt they ſhould thus be induced to engage in an amorous correſpondence.

This affair was at length carried before the council, where the calumny of the accuſer was fully proved. Impreſſed with the deſire of preventing ſimilar accuſations, the moſt particular care was taken, on the firſt moment of his impriſonment at Rome, to make him draw up an exact and faithful inventory of all the articles which he had left in his apartments, or had about his perſon at the moment when he

"2. A money bag containing one thouſand two hundred and thirty-three Roman and Venetian ſequins.

"3. Twenty-four Spaniſh double doubloons, ſealed with his ſeal.

"4. Two port-folios, one of which contained forty-ſeven bills, belonging to the Caiſſe d'Eſcompte, of one thouſand livres each." T.

was

was arrefted. This inventory was produced before the commiffioners who examined him, and was found exactly to correfpond with the lift of his effects, which were carefully depofited in proper hands.

In the mean time Caglioftro's hatred feemed to increafe daily againft the court of France. He drew up the plan of a feditious letter addreffed to the French nation, exciting them to rebel againft the royal authority, and the fyftem of government then practifed. This political tract was fent to one of his pupils at Paris, who having decked it out in all the beauties of language, and the embellifhments of ftyle, reconveyed it to him in London; where, upon examination, it was found to contain fo many expreffions calculated to feduce the multitude, and produce a revolt, that a printer, to whom he applied, at firft refufed the ufe of his prefs. The Count, however, determined to publifh it; and this very letter, having been afterwards tranflated into feveral of the modern languages, made a great noife in moft of the kingdoms of Europe. His literary correfpondent having foon after joined him in London, he exhorted him to demonftrate the neceffity of depreffing the royal authority in France; and afferted that it became him, and the reft of his difciples, to

avenge

avenge the injuries which he had experienced, in the ſame manner as the Knights Templars had revenged the death of their grand maſter.

It may be here neceſſary to obſerve, that in his Letter to the French Nation, written in London on the 20th of June 1786, he ſeems clearly to predict the approaching revolution in France; for he propheſies that "the Baſtille ſhall be deſtroyed, and become a public walk:" he announces, that "a prince ſhall reign in France, who will aboliſh *lettres de cachet*, convoke the ſtates-general, and re-eſtabliſh the true religion." It is alſo certain, that, previous to his detention at Rome, he drew up and tranſmitted a petition to the ſtates-general, in which he ſolicits his return to Paris; and affirms, among other things, that "he had by his labours contributed not a little to the liberties of France."

It was during his third viſit to England, that the memorable diſpute occurred between him and one of the Engliſh news-writers*, and

* It was with M. de Morande, then editor of the *Courier de l'Europe*, and now publiſher of *L'Argus Patriote*, that Caglioſtro carried on a paper war, which ſeems at length to have occaſioned his departure from the metropolis of England. T.

which

which was occaſioned by the following circumſtance.

Among the number of ridiculous medico-chemical ſtories which he propagated, that concerning pork was not the leaſt extraordinary. He once affirmed, in the midſt of a moſt reſpectable company, that the inhabitants of Medina, on purpoſe to deliver themſelves from the lions, tigers, and other wild beaſts with which that country was infeſted, were accuſtomed to fatten hogs by means of arſenic, and then to drive them into the foreſts, where they were devoured by theſe ferocious animals, who were inſtantly poiſoned by this ſpecies of food. The politician * immediately publiſhed this ſtory, and made his own comments upon it. Caglioſtro was ſo enraged at this circumſtance, that he ſent him a new kind of challenge; for he gave him an invitation, on the 3d of September 1786, to partake of a meal on the 9th of November following, which was to conſiſt of a ſucking pig, fattened after the manner made uſe of at Medina; and he offered to bet five thouſand guineas that his antagoniſt ſhould not ſurvive the entertainment.

This invitation was however declined by his

* M. de Morande.

wary

wary adverſary, who took ſuch effectual means to expoſe the character of the Count, that he was ſurrounded by a crowd of dupes and creditors, and at length obliged to fly from London, leſt he ſhould be once more immured in a gaol.

Caglioſtro accordingly left his wife behind him; and croſſing the Engliſh Channel, travelled through France. Having arrived in Switzerland, he took up his abode in the city of Baſil. In the mean time Lorenza being haraſſed and tormented by the ſuggeſtions of her conſcience, which reproached her with the many ſins ſhe had committed, communicated the irreligious life and criminal actions of her huſband to ſeveral perſons. The moment that he underſtood this, he immediately ſent for her * ; and obliged her to make a declaration before a magiſtrate at Bienne, by which ſhe diſavowed her former confeſſion, and ſolemnly depoſed that her huſband had always been an honeſt man, and a very good catholic.

After ſtaying ſeveral months at Bienne, he viſited Aix in Savoy, on purpoſe that his wife

* Madame Caglioſtro is ſaid to have ſet out for Switzerland in company with Mr. nd Mrs. De L———. T.

might

might uſe the baths of that place; and from thence he repaired to Turin.

Scarce had he ſet his foot in that city, when it was intimated to him, by an order from the king, that he muſt depart immediately. He then ſtopped for ſome time at Roveredo: but he did not experience a better fate there; for the late Emperor Joſeph II. in a ſhort time prohibited him from exerciſing the profeſſion of phyſic, to which he had now entirely devoted himſelf. It being then neceſſary that he ſhould quit this city alſo, he retired to Trent: and ſoon after a little book was publiſhed, intitled, "Liber Memorialis de Caleoſtro dum eſſet Roboretti;" in which an ample detail was given of the cheats, rogueries, and impoſtures practiſed by him during his reſidence there. This work would merit peruſal, were it not that the author had imitated the ſtyle and expreſſions of the inſpired writers: a circumſtance which occaſioned this production to be termed by many readers, "the Evangeliſts of the Count de Caglioſtro." It is neceſſary for thoſe who may have read it to know, that this very Caglioſtro, in the courſe of his anſwers before the Inquiſition, has been forced to acknowledge the truth of the aſſertions contained in this cele-

brated publication, and to which he could only object the ſatirical and biting expreſſions with which it abounded.

The Count had hopes of extraordinary ſucceſs at Trent, by means of his maſonry. He attempted to make proſelytes, but in vain—thanks to the watchful care of the Prince Biſhop, to whoſe court he procured acceſs by means of his boaſted diſcoveries in phyſic and chemiſtry. It became at length neceſſary that he ſhould look to his intereſts, and find out another country, where he might be more likely to augment his revenues, which had no other ſource except his impoſtures. At that period he was ſo diſtreſſed for money, that he was obliged to pawn a diamond of conſiderable value.

But in what country could he find a retreat? There was now no perſon but who, either by perſonal knowledge, or by the relation of others, was acquainted with him, and well knew how to appreciate his worth. From Palermo, France, Sardinia he had already been baniſhed by the expreſs orders of the ſovereign; and in other kingdoms the memory of his impoſtures was ſtill freſh on the minds of the inhabitants.

Thoſe who had been duped and cheated by him (and they were many in number, and ſcattered

tered over all parts of the world) would have inſtantly torn him to pieces had they got him into their hands.

Perhaps he deſigned to return into Germany; but at that very moment the Prince Biſhop of Trent received a letter, in which he was given to underſtand, that the Emperor was very ſorry that he had admitted ſuch a notorious character into his ſtates: this circumſtance, which was made known to Caglioſtro, was ſufficient to prevent him from reviſiting any of the Imperial dominions. What country then could he tranſport himſelf to? In this dilemma, his thoughts were naturally turned towards Rome: there he was not afraid of being puniſhed for his former crimes; as he hoped that, after ſo many years, they might be forgotten: beſides, the metamorphoſis of Joſeph Balſamo into Count Caglioſtro, would contribute not a little to the oblivion of his miſdeeds. Notwithſtanding this, he ſtill dreaded leſt he ſhould experience, in the vigilant ſolicitude of the virtuous and amiable prince * who now governs us, ſufficient cauſe for terror and diſmay.

* Pope Pius VI. whoſe name is terrific no where but within the narrow and reſtricted territory which the policy of the European princes ſtill permits him to enjoy. T.

In

In the midſt of this perplexity, his wife, who ardently deſired to return into the boſom of her family and her country, did all in her power to influence her huſband to reviſit her native city. She was ſtill more incited to this, by the deſire of abandoning a kind of life, of which the light of religion, which was not yet totally extinct in her, made her frequently perceive all the horrors, and inſpired her with the well-founded dread of meeting an untimely end.

During the number of years that ſhe had been married, ſhe had always lived in the moſt deplorable ſituation; being forced either to commit guilt, or expoſe herſelf to the moſt cruel outrages from her huſband, when ſhe ſhewed any averſion to a compliance with his criminal inſinuations.

Lorenza accordingly boaſted of the advantages which would aſſuredly accrue to him by his return to Rome; and ſhe was particularly anxious to inculcate this idea into the minds of ſome of the principal courtiers of the Prince Biſhop, who lived in a cloſe intimacy with Caglioſtro. Their opinions at length determined him, and he became anxious to receive recommendations to ſome people of diſtinction. To procure the patronage of the Biſhop, he had recourſe to bigotry itſelf; he feigned to repent

of his maſonry, went and threw himſelf at the feet of a confeſſor, and affected to exhibit the moſt ardent deſire to re-enter the boſom of the church, and to reconcile himſelf to the court of Rome. The good prieſt, readily believing all that he had uttered, intimates the repentance of Caglioſtro to the prince, and even engages his highneſs to give him thoſe recommendations which he deſired.

Scarce, however, had he returned from confeſſion, but he exclaimed, in preſence of his wife, "How finely I have gulled this holy father!"

She has actually ſworn to the truth of this circumſtance; and the papers which have been found upon him, as well as his uniform courſe of life, evidently demonſtrate that ſhe depoſed to nothing more than the truth. He not only preſerved in his heart an attachment for maſonry; but, during that very period, he ſtill continued to write to his diſciples upon the affairs, and in the ſtyle and manner, of a free maſon; nay, he even continued to practiſe that art, as we ſhall ſee afterwards.

Having arrived at Rome, in company with his wife, at the end of the month of May, in the year 1789, he remained for ſome time in a furniſhed lodging, in the *Strada d'Eſpagna*, and afterwards

afterwards took a houſe ſituate near the palace of *Farnèſe*. At this period he lived with extraordinary circumſpection; but infidelity and impoſture had become ſo intimately interwoven with his character, that he found it impoſſible to reſiſt the temptations which they continually held forth. We ſhall ſpeak elſewhere of the different myſteries of maſonry which he practiſed at Rome: we ſhall only obſerve here, that he often recapitulated the circumſtances attendant on his pretended origin, his travels, his ſcientific acquirements; and that he even attempted ſome cures, which however were not attended with ſucceſs.

Having undertaken to give medical relief to a foreign lady afflicted with ſome wounds in her legs, he preſented her with a plaſter which had nearly produced a gangrene: he preſcribed ſome chemical preparations to a woman of rank, on purpoſe to produce fecundity; but ſhe is ſtill barren: a perſon labouring under an indigeſtion applied to him for relief; but the pills which he ſent had ſo little efficacy, that he is afflicted at this very day with the ſame diſorder.

So bad was his private life, that he carried on a criminal intercourſe with a lady who had

conceived a reciprocal attachment to him: they exchanged rings together, and even plighted their *troth*, as is cuſtomary during the nuptial ceremony. Beſides this, he often attempted to ſeduce a young woman who waited upon his wife; but from her virtue he always experienced the mortification of a refuſal.

As theſe intrigues did not fill his purſe, Caglioſtro ſoon found himſelf in the moſt deplorable diſtreſs for want of money; and was accordingly obliged to pawn his jewels, to raiſe the ſums neceſſary for his expences.

He perceived that, in this city, many were eager to ſtudy his character; that few were diſpoſed to believe his impoſtures; and that no perſon was deſirous of ſupplying his wants.

The recollection of his ſins, and more eſpecially thoſe which he had committed againſt our holy religion, like a *gnawing worm*, preyed upon his conſcience without ceaſing. All theſe circumſtances ſtrongly operated on his mind, and at length made him determine to change his aſylum.

He thought that the ſituation of affairs in France was ſuch as to give him hopes of a retreat in that country. He accordingly ſent a petition to the ſtates general, requeſting permiſſion

miſſion to return to that kingdom; and he accompanied this requeſt with a number of documents, certificates, &c.

In the mean time he received intimation of the proſecution intended to be commenced againſt him; a ſhort time after, the ſame perſon who acted the diſhonourable part of being a ſpy to a criminal like him, gave him freſh intimations of his danger.

Notwithſtanding theſe warnings, Caglioſtro never dreamed of flying; nay, he did not even deſtroy thoſe numerous papers which have ſince ſerved as vouchers of his crimes, and have furniſhed the moſt ample proofs of his complicated guilt.

At length he was arreſted during the evening of the 27th of December 1789; and, after an exact inventory of his moveables, they were ſealed up; after which Caglioſtro was conducted to the caſtle of St. Angelo.

CHAPTER II.

Abridgment of the Hiſtory of the Free Maſons, with a particular Account of Egyptian Maſonry.

HITHERTO we have only treated of the private life of Caglioſtro; but, having conducted him through ſuch a ſcene of iniquities to the caſtle of St. Angelo, we ſhall now conſider his character as an infidel and a free maſon, before we proceed to give an account of his trial and condemnation. In this part of his hiſtory, his magical operations exhibit an ample field for ſpeculation; but it is firſt neceſſary that we ſhould ſay ſomething of maſonry in general, and of Egyptian maſonry in particular.

The free maſons conſiſt of an immenſe number of individuals, who meet together at ſtated periods, and in certain determinate places, which they term Lodges. The book of their ſtatutes, printed by William Hunter, was publiſhed for

for the firſt time at London in 1723: by this it appears that in that city and its environs there were then twenty ſocieties, each of which had its maſter, and ſent a deputy every year to a general aſſembly, held on purpoſe to nominate a grand maſter, to whom they were all ſubject.

The directors of this inſtitution have always been uncommonly anxious to hide the true origin of their ſect, and to conceal their regulations beneath a myſterious jargon, ſo as to prevent their object and their intentions from being diſcovered. In the book already quoted, it is aſſerted that their meetings are intended to reſtore the glory of architecture, and the mechanical art of maſonry. On this account they date their hiſtory from Adam, whom God, the grand architect of the univerſe, created after his own image. Moſes and Solomon were, according to them, grand maſters of the order; and the hiſtory of their art is carried down in this manner from age to age, and from nation to nation, particularizing all thoſe great princes who have loved and patroniſed architecture.

In other works publiſhed in defence of this ſect, their origin is adduced from a remnant of the Templars who took refuge in Scotland; and who, being often obliged to mingle among the infidels during the cruſades, found it con-

venient to recognize each other by means of certain ſigns. Some affirm that Thomas Cranmer, an apoſtate biſhop, and favourite of Anne Bullen, was the founder of this order; others attribute its origin to Oliver Cromwell, whom they call the famous deliverer of the people; and others, to King Arthur *.

Adopting allegorical expreſſions which have a reference to the mechanic arts, they are divided into apprentices, journeymen, and maſters; and they are able to diſcover each other by touching the hand, and by pronouncing certain words ſyllable by ſyllable. Every claſs has its own particular ſigns and tokens, and every lodge its own particular diſtinguiſhing characteriſtics. Their ceremonies abound with many ridiculous and even ſuperſtitious rites; but what is chiefly to be blamed is, the abuſe which they make of every thing ſacred. It is neceſſary to remark three things here: the firſt is, the obligation which every member contracts to maintain a profound and an inviolable ſecrecy;

* The holy father ſeems to be but little acquainted with either the hiſtory or myſteries of free maſonry.

In this paragraph we find a new charge adduced againſt Cranmer, and a new virtue attributed to Oliver Cromwell; for we learn that the one was a free maſon, and the other a patriot! T.

and

and this he ſubjects himſelf to by means of an oath, adminiſtered in a ſolemn manner: the ſecond is, the blind obedience which they promiſe to all the orders, whatever they may be, which they receive from their grand maſter: the third is, the ſtrict and intimate union by which they are connected together; this is more rigidly obſerved than even the ties of conſanguinity; and by it they are bound to ſuccour each other in all times, places, and circumſtances.

The conſequences ariſing from theſe combinations may be eaſily gueſſed. Many perſons who have carefully examined and ſcrutinized the lives of the free maſons, declare that they have found them all, and particularly their leaders, to be men of bad character, ignorant, and equally deſtitute of morality and religion. But, laying conjecture aſide, we ſhall have recourſe to facts only. It reſults from many ſpontaneous declarations, from the depoſitions of witneſſes, and other papers preſerved in our archives, that while, among thoſe aſſembled under pretence of occupying themſelves about the buſineſs of the ſociety, ſome openly profeſs the moſt daring contempt for religion, and the moſt avowed and abominable libertiniſm, others attempt to over-

overturn the yoke of ſubordination, and deſtroy the principles of monarchy.

Perhaps this object is the deſign of moſt of them; but this, which is the grand ſecret, is not communicated to all the members, nor to all the lodges. One need not be aſtoniſhed that, although the democratic party forms the majority, ſome few ſhould be attached to the ſacred rights of kings. Theſe undoubtedly have not been admitted into the ſecret; either becauſe their inclinations may have rendered them inimical to the object of the inſtitution, or becauſe their want of abilities may have rendered them incapable of co-operating in the conſpiracy.

It is impoſſible to give too much praiſe to the vigilance and the zeal of thoſe popes who have condemned and proſcribed this ſociety. Clement XII. of glorious memory, on the 26th of April 1738, publiſhed his conſtitution which begins with theſe words—"In eminenti." There he thunders againſt this ſect; and launches the terrors of excommunication againſt the individuals who compoſe it, from which they cannot be relieved but by his Holineſs himſelf, except *on their death-bed*. Not content with menacing them with ſpiritual puniſhment, he ſubjects them alſo to corporal caſtigation; and enjoins

all

all the ordinaries, ſuperior eccleſiaſtics, and inquiſitors, to watch in a ſpecial manner over thoſe ſectariſts, and to puniſh them as perſons *ſtrongly ſuſpected of hereſy*. This ſage pontiff perceived the horrible evils which muſt neceſſarily reſult from this monſtrous aſſemblage of perſons of all ſects and denominations of religion. But there were alſo other conſiderations which determined his conduct. He calculated the conſequences of the oath of ſecrecy which they had ſubſcribed; and thought, like Cicilius Natalis quoted by Minutius Felix, "that crimes dread the day-light, and that virtue is never afraid of the public eye." He reflected that in every country, and in every government, the laws both canonical and civil have equally prohibited conventicles, and ſecret aſſociations, on account of their pernicious tendency with reſpect to the public tranquillity, and the ſafety of the ſtate. He weighed and approved the reaſons of thoſe virtuous and prudent perſons who have always conſidered the members of thoſe ſocieties as baſe and corrupt citizens. In fine, he had before his eyes the example of other monarchs, who had employed their utmoſt endeavours in their reſpective kingdoms to deſtroy ſuch dangerous aſſociations.

Clement XII. wiſhing alſo to confer a great

benefit on the whole univerſe, and more eſpecially upon his own ſubjects, publiſhed an edict, dated January 14, 1739, in which he forbids, *under pain of death, and without any hope of pardon*, all perſons from aſſiſting or being preſent at the lodges of the free maſons, which he terms "pernicious aſſociations, ſuſpected of hereſy and ſedition *." He alſo condemned to the ſame puniſhment all thoſe *who engaged or ſolicited any one to enter into the ſocieties, or who engaged or ſolicited any one to give aid, counſel, or aſſiſtance of any kind*, to their members. In fine, he impoſed it as an obligation on good Chriſtians to reveal and diſcover all ſuch: and the tranſgreſſors of this edict are menaced with corporal puniſhment, and pecuniary fines, at the diſcretion of the judges.

* Is it poſſible that any man can proſtitute his pen by an eulogium on this cruel edict of Clement XII.? Can even an inquiſitor, forgetting the diſproportion of the *ſuppoſed* crime to the puniſhment, praiſe this barbarous law, in the ſame century in which a Monteſquieu and a Beccaria lived? But my wonder ought to ceaſe; as I am now writing in an age and country in which a man equally renowned in the cauſe of philoſophy and of liberty has had his property deſtroyed, and his houſe reduced to aſhes, on account of his religious opinions; while the Goths and Vandals who made this new attack upon Science, have been inſidiouſly praiſed, and obliquely applauded! T.

The

The immortal Benedict XIV. was animated with the ſame zeal. At the return of the jubilee in the year 1750, he began to perceive how many evils and diſorders had ariſen from this ſect, and how much its members were increaſed. He was fully convinced of theſe truths by the free and ſincere confeſſion of many ſtrangers who had repaired to Rome to procure indulgences, and who had recourſe to the Pope to relieve them from the excommunication which his predeceſſor had launched in his bull.

Benedict XIV. confirmed this bull; and republiſhed and extended it in his conſtitution, dated May 10, 1751, which commences with theſe words—" Providas Romanorum Pontificum."

Many ſecular princes have ſince followed his example. We ſhall not here ſpeak of the ſevere prohibitions publiſhed at Manheim, in 1737, by his highneſs the Elector Palatine; at Vienna, in 1743; in Spain and Naples, in 1751; at Milan, in 1757; at Monaco, in 1784 and 1785; and at other periods, in Savoy, Genoa, Venice, Raguſa, &c. &c. We ſhall confine ourſelves entirely to countries which do not enjoy the bleſſings of the catholic religion; and we may inſtance even Turkey itſelf.

We learn from an authentic record depoſited in

in the *holy office*, that in 1748 the Ottoman Porte received intimation that a Frenchman had opened a lodge of free maſons in the houſe of an Engliſh *dragoman* *, to which many Turks had been invited. Orders were inſtantly iſſued to the CAPITAN PACHA to ſurpriſe the perſons aſſembled there, to impriſon them, and to ſet fire to the houſe. The free maſons were informed of theſe circumſtances; and from that moment forbore to meet any more, or even to ſpeak on the ſubject.

Nevertheleſs it was intimated to the maſter of the houſe, that in caſe of a ſecond offence his habitation would be reduced to aſhes; and the foreign miniſters received a formal notice that they muſt confine themſelves entirely to the catholic religion, and be cautious of introducing any new ſect, which might miſlead the ſimple and the unwary.

The Frenchman eſcaped from the vengeance of the ſublime Porte, by embarking on board of a veſſel, and leaving the capital of the muſſulmen.

What we have already urged may appear ſufficient to pull off the maſk with which this ſociety wiſhes to cover itſelf, and to guard all

* An interpreter belonging to an ambaſſador. T.

men

men againſt this dangerous and contagious hereſy. If any perſon ſhould yet remain in uncertainty, he has only to hear what Caglioſtro confeſſed before the tribunal of the Inquiſition, and then to determine for himſelf. His teſtimony muſt be acknowledged to have great weight; for it cannot be denied but that he had an intimate knowledge of every thing that concerned this myſtery, having lived for a number of years in the ſtricteſt union with the free maſons, who regarded him as a being poſſeſſed of a ſupernatural knowledge in that ſcience.

According to him, it is divided into ſeveral ſects; but there are two which are reckoned the principal, and are moſt eſteemed. The firſt, which is the moſt ſtrict, is that to which the *adepts* belong. The members of it profeſs the moſt irreligious ſentiments, and employ magic in their operations; but their principal object is the deſtruction of the catholic religion, and of monarchy.

The members of the other pretend to be occupied about the diſcovery of ſecrets in the hermetic art, and more eſpecially the philoſopher's ſtone; but their abject ſubmiſſion to the grand maſter, and their oath of ſecrecy, plainly indicate

indicate that they are enemies to public tranquillity.

Caglioſtro avowed that he was aſſociated in London with the ſecond of theſe ſects; that his wife alſo was made a member, and actually received a diploma, which coſt five guineas. They preſented the lady with a ribbon of the order, on which the words UNION, SILENCE, and VIRTUE were embroidered; and deſired her to ſleep on the following night with this ribbon attached to her thigh.

Before the admiſſion of a male candidate, undoubted proofs of his courage are required; among a number to which Caglioſtro was obliged to ſubmit, we ſhall recount the following: He was firſt hoiſted up to the ceiling of the room, by a cord fixed to a pulley; and after experiencing a conſiderable degree of pain, had his hand ſcorched by means of a candle. His eyes were then covered with a bandage; and he received an empty piſtol, with orders to charge it. He accordingly obeys, and introduces the powder and the ball; but when he was deſired to diſcharge the contents againſt his head, he, as may be eaſily conjectured, teſtified the utmoſt repugnance. The piſtol was then taken from him with ſcorn; and,

after

after a variety of ſolemnities, again preſented. The awfulneſs of the ceremony had now ſuch an effect on his mind, that, regardleſs of ſelf-preſervation, he ſeizes the inſtrument of death, draws the trigger, and experiences a ſmart ſtroke on his ſcull, which he at firſt imagined to proceed from the ball, but which however did not leave the leaſt mark behind. Having ſince aſſiſted at the initiation of many candidates, he diſcovered that on theſe occaſions the piſtol was always changed; and that one of the aſſiſtants ſtood by to ſuperintend the operation, and give the maſon elect a blow upon the head, ſo as to make him imagine he had been wounded.

Having thus eſcaped from the terrors of an imaginary annihilation, an oath was adminiſtered in great form, of which the following is an exact copy:

" I, Joſeph Caglioſtro, in preſence of the
" great Architect of the Univerſe, and
" of the preſent company now aſſembled,
" hereby promiſe to obey all orders which I
" ſhall receive from the Grand Maſter, or
" others my ſuperiors; and I engage, under
" the penalty of ſubmitting to ſuch puniſh-
" ment as ſhall be inflicted upon me, ſcru-
" pulouſly to obey them in all things: and

" I alſo promiſe never to diſcover the ſecrets
" which may be communicated to me, either
" by words, writing, geſtures, or any other
" manner whatever."

Being now initiated in the myſteries of maſonry, he took care, during his reſidence in London, to frequent all the different lodges. A little time before his departure from that capital, he happened to purchaſe ſome manuſcripts from a bookſeller, which appeared to have belonged to a certain perſon of the name of George Coſton, of whom however he had no knowledge whatever. On peruſing theſe, he found that they treated of Egyptian maſonry, but that magic and ſuperſtition were engrafted on it. Being captivated with a variety of paſſages in this work, he reſolved to erect a new lodge on its baſis; but at the ſame time, if we are to believe him, he determined to avoid every thing that tended to impiety. He accordingly founded that very ſyſtem which has tended ſo much to his aſtoniſhing celebrity, and which has been ſince propagated with ſuch uncommon induſtry in all parts of the world.

We have already obſerved, that his ſole inducement was, the proſpect of the rich contributions which he expected to receive from

his followers. As he had no regard to religion, and no ſettled belief in matters of faith, theſe conſiderations were not likely to deter him; more eſpecially as his ambition was inflamed with the idea of making his, by the charms of novelty and the attractions of ſplendour, not only the predominant, but the moſt wealthy and reſpected eſtabliſhment of free maſons!

To enable the reader to comprehend how he was able, for ſo many years and in ſo many different countries, to propagate his tenets, and procure diſciples, it may be neceſſary to enter into ſome details concerning Egyptian maſonry. We ſhall extract our facts and obſervations from a book compoſed by himſelf, and now in our poſſeſſion, by which he avows he was always directed in the exerciſe of his functions, and from which thoſe regulations and inſtructions were copied wherewith he enriched many mother lodges. In this treatiſe, which is written in French, he promiſes to conduct his diſciples to perfection by means of *phyſical and moral regeneration*; to confer perpetual youth and beauty on them; and reſtore them to that ſtate of innocence, which they were deprived of by means of *original ſin*. He aſſerts that Egyptian maſonry was firſt propagated

by Enoch and Elias; but that it has, ſince their time, loſt much of its purity and ſplendour. Common maſonry, according to him, has degenerated into mere *buffoonery*, and women have of late been entirely excluded from its myſteries; but the time was now arrived when the *Grand Cophte* was about to reſtore the glory of maſonry, and allow its benefits to be participated by both ſexes.

The ſtatutes of the order then follow in rotation; the diviſion of the members into three diſtinct claſſes; the various ſigns by which they might diſcover each other; the officers who are to preſide over and regulate the ſociety; the ſtated times when the members are to aſſemble; the erection of a tribunal for deciding all differences that may ariſe between the ſeveral lodges, or the particular members of each; and the various ceremonies which ought to take place at the admiſſion of the candidates. In every part of this book the pious reader is diſguſted with the ſacrilege, the profanation, the ſuperſtition, and the idolatry with which it abounds — the invocations in the name of God; the proſtrations; the adorations paid to the grand maſter; the fumigations; the incenſe; the exorciſms; the emblems of the holy Trinity, of the moon,

of

of the ſun, of the compaſs, of the ſquare; and a thouſand other ſcandalous particulars, with which the world is at preſent well acquainted.

The Grand Cophte, or chief of the lodge, is compared to God the Father; he is invoked upon every occaſion; he regulates all the actions of the members, and all the ceremonies of the lodge; and he is even ſuppoſed to have communications with angels and with the Divinity. In the exerciſe of many of their rites, they are deſired to repeat the "Veni Creator Spiritus," and the "Te Deum Laudamus;" nay, to ſuch an exceſs of impiety are they enjoined, that in reciting the Pſalm "Memento, Domine, David, et omnis manſuetudinis ejus," the name of the grand maſter is always to be ſubſtituted inſtead of the king of Iſrael.

People of all religions are admitted into the ſociety of Egyptian maſonry; the Jew, the Calviniſt, the Lutheran can be received into it, as well as the Catholic, provided they believe in the exiſtence of a God, and the immortality of the ſoul, and have been previouſly allowed to participate in the myſteries of the common maſonry. When men are admitted, they receive a pair of garters from the Grand Cophte, as is uſual in all lodges, for their miſtreſſes; and when women are received into the ſociety, they

are preſented by the grand miſtreſs with a cockade, which they are deſired to give to that man to whom they are moſt attached. We ſhall here recount the ceremony made uſe of on admitting a female. The candidate having preſented herſelf, the grand miſtreſs (Madame Caglioſtro generally preſided in that capacity) *breathes* upon the face of the candidate from the forehead to the chin, and then ſays: "I breathe upon you on purpoſe to inſpire you with the virtues which we poſſeſs, ſo that they may take root and flouriſh in your heart; I thus fortify your ſoul; I thus confirm you in the faith of your brethren and ſiſters, according to the engagements which you have contracted with them. We now admit you as a daughter of the Egyptian lodge. We order that you be acknowledged in that capacity by all the brothers and ſiſters of the Egyptian lodges, and that you enjoy with them the ſame prerogatives as with ourſelves."

The grand maſter thus addreſſes the male candidates: "In virtue of the power which I have received from the Grand Cophte, the founder of our order, and by the particular grace of God, I hereby confer upon you the honour of being admitted into our lodge, in the names of *Helios*, *Mené*, *Tetraganimaton*."

In

In a book ſaid to be printed at Paris in 1789, it is aſſerted that theſe laſt words were ſuggeſted to Caglioſtro, as ſacred and cabaliſtical expreſſions, by a *pretended* conjurer, who ſaid that he was aſſiſted by a ſpirit, and that this ſpirit was no other than the ſoul of a cabaliſtical Jew, who by means of the *magical art* had murdered his own father, before the coming of Jeſus Chriſt.

Common maſons have been accuſtomed to regard St. John as their patron, and to celebrate the feſtival of that ſaint. Caglioſtro alſo adopted him as his protector; and it is not a little remarkable, that he was impriſoned at Rome on the very name day of his patron! The reaſon for his veneration to this great prophet was, if we are to believe himſelf, the great ſimilarity and connection between the Apocalypſe and the rites of his inſtitution.

We muſt here obſerve, that when any of his diſciples were admitted into the higheſt claſs, the following execrable ceremony took place. A young boy or girl, in the ſtate of virgin innocence and purity, was procured, who was called the *pupil*, and to whom power was given over the ſeven ſpirits that ſurround the throne of the divinity, and preſide over the ſeven planets: their names, according to Cag-

lioſtro's book, are Anaël, Michael, Raphaël, Gabriel, Uriel, Zobiachel, and Anachiel *. The pupil is then made uſe of as an intermediate agent between the ſpiritual and phyſical world; and, being clothed in a long white robe, adorned with a red ribbon, and blue ſilk feſtoons, he is ſhut up in a little cloſet. From that place he gives reſponſes to the grand maſter, and tells whether the ſpirits and Moſes have agreed to receive the candidate into the higheſt claſs of Egyptian maſons.

It is not a little remarkable, that, in every part of his ſyſtem of maſonry, Caglioſtro has exhibited the moſt profound veneration and reſpect for the patriarch Moſes; and yet that, on his examination, he affirmed before his judges, he had always cheriſhed the moſt inveterate antipathy againſt him. He attributed this hatred to an opinion which he had early imbibed, that Moſes had committed the groſſeſt injuſtice in encouraging the Iſraelites to carry away with them the ornaments of the Egyptians; and, notwithſtanding our utmoſt endeavours to convince him of this damnable

* Since Herſchel has diſcovered an eighth planet, the Egyptian maſons will, no doubt, elect another ſpirit to govern it. T.

error,

error, he has always remained obſtinate in his heterodoxy. His wife affirms, that his hatred to this great lawgiver proceeded from his conſtant refuſal to encourage him in his maſonry. He loved the Jews however exceedingly, and was uſed to affirm that they were the beſt nation in the world.

In his inſtructions to obtain the *moral and phyſical regeneration* which he had promiſed to his diſciples, he is exceedingly careful to give a minute deſcription of the operations to which they are to ſubmit. Thoſe who are deſirous of experiencing the moral regeneration, are to retire for forty days from the world, and to diſtribute their time into certain proportions. Six hours are to be employed in reflection, three in prayer to the Divinity, nine in the holy operations of Egyptian maſonry; and the remaining period is to be dedicated to repoſe. At the end of thirty-three days a viſible communication is to take place between the patient and the ſeven primitive ſpirits; and on the morning of the fortieth day his ſoul will be inſpired with divine knowledge, and his body be as pure as that of a new-born innocent.

To procure a phyſical regeneration, the patient is to retire to the country in the month of May, and during forty days is to live accord-

ing

ing to the moſt ſtrict and auſtere rules, eating very little, and then only laxative and ſanative herbs; and making uſe of no other drink than diſtilled water, or rain that had fallen in the courſe of that month. On the 17th day, after having let blood, certain white drops are to be taken, ſix at night, and ſix in the morning; increaſing them two a day in progreſſion. In three days more a ſmall quantity of blood is again to be taken from the arm before ſun-riſe, and the patient is to retire to bed till the operation is completed. A grain of the *panacea* is then to be taken: this *panacea* is the ſame out of which God created man when he firſt made him immortal. When this is ſwallowed, the candidate loſes his ſpeech and his reflection for three entire days; and he is ſubject to frequent convulſions, ſtruggles, and perſpirations.

Having recovered from this ſtate, in which however he experiences no pain whatever, on the thirty-ſixth day he takes the third and laſt grain of the *panacea*, which cauſes him to fall into a profound and tranquil ſleep: it is then that he loſes his hair, his ſkin, and his teeth. Theſe again are all reproduced in a few hours; and, having become a new man, on the morning of the fortieth day he leaves his houſe, enjoying a complete rejuveneſcence, by which he

he is enabled to live 5557 years; or to ſuch time as he, of his own accord, may be deſirous of joining the world of ſpirits!

We have thus, by relating the practices of the Egyptian maſonry, exhibited the moſt ample proofs of its groſs impoſture. The learned and ingenious criticiſm by which two celebrated theologiſts have already expoſed the whole of this ſyſtem, precludes us from ſaying any thing more on the ſubject. We ſhall only add, that the whole inculcates the moſt deteſtable maxims of impiety, ſuperſtition, and ſacrilege; it attacks religion both in front and in rear, and endeavours to ſap and overturn the moſt ſolid grounds and moſt venerable dogmas of our holy faith.

CHAPTER III.

An Account of the Manner in which Caglioſtro contrived to propagate and eſtabliſh his Egyptian Maſonry.

AFTER the preliminary account that we have already given, it will not be difficult to comprehend all the circumſtances which occurred,

occurred, and all the events which took place, in the apoſtleſhip of Caglioſtro, while he was labouring with the zeal of a miſſionary to eſtabliſh his Egyptian maſonry.

In regard to this ſubject, ſuch was his obſtinacy, and ſo rooted his impoſture, that, even in his replies to the various interrogatories and queſtions propounded to him, he continued to avow that in this inſtitution there was ſomething divine and ſupernatural!

We ſhall now recapitulate a variety of circumſtances recounted by himſelf in the courſe of his trial; and we ſhall reſerve to ourſelves the liberty of criticiſing on his deluſive and fallacious narrative.

Being admitted, as we have already mentioned, into one of the free maſons lodges in London, and having afterwards formed a new ſyſtem on the writings of George Coſton, which he dignified with the name of Egyptian Maſonry, he determined to propagate his opinions, and to make converts to his ſyſtem in every country in Europe.

He accordingly repaired to the Hague, and was invited to aſſiſt at one of the Dutch lodges; the members of which were exceedingly ſtrict in the obſervance of their ceremonial.

He was received by them under what is termed

termed the *arch of ſteel*; that is to ſay, he was deſired to paſs between two ranks of maſons who croſſed their ſwords in the air while he walked under them. He preſided over theſe as grand maſter; and alſo exerciſed the functions of the GRAND VISITOR, whoſe power is unlimited.

In this lodge he pronounced an eulogium on Egyptian maſonry, which had a viſible effect on the minds of moſt of his auditors. He was ſoon after requeſted to found a lodge for women, which he accordingly inſtituted with great ceremony, and received into it many ladies of rank and fortune as members: his wife filled the office of GRAND MISTRESS.

The diſcourſe which he delivered on this ſolemn occaſion, if we may believe himſelf, was uncommonly elegant and ſublime; it laſted for two or three hours, and embraced all the ſciences, both ſacred and profane. "This was," ſaid he, "the effect of that ſpecial favour of God which had always been extended to me, in regard to the exerciſe of maſonry: it was undoubtedly a recompence for my conſtant deſire to propagate and extend the Catholic faith; to avow the exiſtence of a God; to preach up the immortality of the ſoul; and to deſtroy the ſuperſtitious and magical ceremonies

nies of common maſonry. Some perſons were ſo charmed with my oration, that they inſiſted on tranſcribing and preſerving it, as a brief but eloquent defence of their faith."

From the Hague he repaired to Venice, where he alſo leagued himſelf with the free maſons. Having left that city, he determined to viſit Pruſſia; and, in paſſing through Nuremberg, happened to ſtop at an inn in that place. Another ſtranger having ſtopt alſo to refreſh himſelf, Caglioſtro, by means of certain ſigns, diſcovered him to be a maſon; and acquired his eſteem to ſuch a degree by his marvellous relations, that, on parting, he preſented him with a diamond ring.

During his ſhort reſidence at Berin, he found his arts ineffectual to debauch any of the lodges in that capital, as the vigilance of Frederic the Great rendered all his attempts abortive.

At Leipſic, however, he was more ſucceſsful, as he acquired a high celebrity and renown there on account of his pretended diſcoveries in the hermetic art. The free maſons in particular treated him with the moſt diſtinguiſhed honour and reſpect; they invited him to a ſplendid entertainment, at which the plates, the diſhes, the bottles, and the wine glaſſes, were all placed

placed three and three, in commemoration of the holy Trinity. On this, as on all other ſimilar occaſions, he made a ſpeech, in which he enumerated the excellencies and advantages of his Egyptian maſonry; combated the impiety and profaneneſs of that of his entertainers; and prophesied that Scieffort, the grand maſter, before the expiration of that very month, would experience the vengeance of the Divinity. Notwithſtanding this, they not only paid all the expences which he had incurred in that city, but alſo preſented him with a purſe of gold on his departure.

At Dantzic he received the ſame honours, and the ſame reſpect: at Koenigſberg alſo he was loaded with favours. But he confeſſes that, in both theſe cities, he perceived that the free maſons were inimical to the ruling powers, and plotted their deſtruction.

Having proceeded to Mittau, among other circumſtances which contributed to exalt his reputation, and conciliate the affection of people of diſtinction, was the completion of his prophecy reſpecting Scieffort, who killed himſelf by means of a piſtol, before the expiration of the month, as had been predicted by Caglioſtro.

The maſons of that city, who are exceedingly numerous,

numerous, and all of them men of rank and diſtinction, invited him to their lodges, where he preſided as grand maſter. He perceived here, as elſewhere, that their ceremonies were disfigured and diſgraced by magic, ſuperſtition; the principles of Swedenburg, a Swediſh preacher; and thoſe of M. Falc, a Jew rabbi, who are regarded as chiefs by the *illuminated.* He wiſhed to undeceive them, and to initiate them in the rites of his Egyptian maſonry: for this purpoſe he founded a lodge for men and women among them, according to the ceremonial laid down in his book. As grand maſter, he directed all the rules and regulations of the ſociety; and (as he ſays) ſpoke with his uſual energy and eloquence, being ſupported and aſſiſted by the inſpiration of God: but, as he found it exceedingly difficult upon this occaſion to convince his audience of the truth of his aſſertions, he determined to give them the moſt ſatisfactory proofs of the verity of the maxims which he inculcated; that is to ſay, of the exiſtence of a Deity, and the immortality of the ſoul.

"I accordingly," ſays Caglioſtro, "deſired that a little child, the ſon of a perſon of diſtinction, might be introduced to the lodge. I placed him on his knees before a table, on which

which a cryſtal vaſe of pure water was placed, and behind the vaſe ſeveral wax tapers were burning. I then put my hand upon his head, and beſought the Divinity to aſſiſt us by means of his omnipotent power. This ceremony being finiſhed, the child was deſired to look into the vaſe; on which he obeyed, and inſtantly exclaimed that he beheld a fine garden. On this I took courage, and deſired that he might pray to God to enable him to ſee the angel Michael. The child then ſaid that he ſaw ſomething white, but could not diſtinguiſh what it was. In a few moments after he began to clap his hands, and ſtrike his feet againſt the floor, crying out, 'I perceive a little child, who looks like an angel;' and inſtantly attempted a deſcription, ſuch as is uſually given of heavenly beings. On this the aſſembly, who had hitherto remained ſilent, burſt forth into loud acclamations; but the father of the child, being deſirous to make another experiment, requeſted that he might know what his daughter, who was then at a country houſe fifteen miles diſtant, was doing. The ſame ceremonies having again taken place, the boy once more turned towards the vaſe, and obſerved that his ſiſter was at that very moment deſcending the ſtair-caſe, to em-

brace another of her brothers. This circumſtance appeared incredible to the audience, as the brother alluded to was ſuppoſed to be ſeveral hundred miles diſtant. I was not however daunted by this circumſtance, for I deſired them to ſend a perſon inſtantly to the country, on purpoſe to verify the fact: this was accordingly done; and it was proved to the ſatisfaction of all preſent that the young gentleman had at the very moment indicated arrived from a foreign country, and viſited and embraced his ſiſter."

The homage, the attachment, nay, the adoration, which he and Madam Caglioſtro pretend to have received upon this occaſion, beggar all deſcription and belief.

A lady of quality hearing of this ſtory, deſired that one of his pupils might ſee the ſpirit of a brother, to whom, during his life-time, ſhe had been particularly attached: this was accordingly done; and he appeared with ſo happy and contented a countenance, that the ſiſter, being fully aſſured that he was in the full enjoyment of the bleſſings of Paradiſe, became exceedingly generous upon the occaſion, and rewarded Caglioſtro very handſomely for his predictions.

Being now reſolved to leave this city, he held

held a lodge for the laſt time; during which he appointed his ſucceſſor, nominated the other officers, gave them the neceſſary inſtructions for the exerciſe of their various functions, and diſmiſſed the aſſembly with a prophecy. In this he aſſerted that one of his female converts would be married to a wealthy gentleman in the courſe of three months; an occurrence which, it ſeems, actually took place.

Overwhelmed, as it were, with the honours, and loaded with the riches preſented him by his diſciples, he now repaired to St. Peterſburgh. The celebrity of his name had already anticipated his arrival, and he was received into all the lodges as a tutelary divinity. Among other uncommon circumſtances, he diſcovered a ſecret intrigue between an uncle and a niece; he prophеſied the future misfortunes of a great prince; and foretold to a young lady the melancholy circumſtance of her approaching death. "I uttered all theſe predictions," ſaid he to his judges, "in conſequence of divine inſpiration; but I always pretended that it was by means of my cabaliſtical knowledge that I was enabled to diſcloſe theſe ſecrets."

He was no leſs ſucceſsful at Warſaw, if we are to give credit to his aſſertions, as he

there received innumerable marks of reſpect and eſteem; and more eſpecially from ſome of the moſt illuſtrious people attached to the court. The birth-day of his lady was celebrated in the moſt brilliant manner; and all the grandees ſent her magnificent preſents on the occaſion.

Among others, he had formed a ſtrict intimacy with a magnate, whom he endeavoured to convert from the common to the Egyptian maſonry, by means of one of his *pupils*, and a *vaſe filled with ſpring water*; but, notwithſtanding this, the nobleman remained firm in his belief.

Such was his ſucceſs at Straſburgh, that he reſided there for ſeveral years; during which time he pretends to have performed wonders in the medical art. His cures were ſo miraculous, that his houſe was ſoon full of *crutches*, which were left there by ſuch lame patients as had recovered the uſe of their limbs. But his reputation was more powerfully ſupported and increaſed by means of his Egyptian maſonry. He converted a prodigious number from the common maſonry, and even admitted ſeveral diſciples, who were totally ignorant of the myſteries of that art. Men, women, Catholics, Lutherans, Calviniſts, were all indiſcriminately

minately and indiſtinctly adopted as members of his new inſtitution. He often held lodges in a houſe in town; and ſometimes in a little country reſidence, delightfully ſituate at a few miles diſtance, which has preſerved to this very day the name of CAGLIOSTRANO.

On theſe occaſions he made a dexterous uſe of his *pupils*; and, beſides the *vaſe*, introduced a folding ſcreen in the form of a temple; within which he placed one of the children who were ſuppoſed to have a divine intercourſe, and intended to make the proper reſponſes to all the queſtions propounded by the grand maſter. Theſe practices were made uſe of to diſcover events paſt, preſent, and to come; and ſometimes to reſolve queſtions but very little ſuited either to the delicacy or modeſty of a female audience.

As on one of theſe occaſions the audience ſuſpected an intercourſe between his *pupils* and him, he deſired them to nominate a child whom he had never before ſeen, and with whom he pretends that he had the moſt complete ſucceſs.

From Straſburgh, where his miſſion was attended with ſuch uncommon advantages, he proceeded to Naples; but he reſiſted all the invitations which were made him to viſit the lodges of that capital.

At Bourdeaux, however, where he reſided for eleven months, he occupied himſelf entirely about maſonry. Having formed a large acquaintance in that city, he initiated many candidates of both ſexes in the myſteries of his Egyptian inſtitutions. He adds that, while there, his *pupils* not only went through the uſual proceſs, but alſo had a direct communication with celeſtial beings, who permitted them even to touch their hands. At Lyons he was received with all the honours of the *vault of ſteel.* There too, in imitation of the great founder of Chriſtianity, he elected twelve diſciples, whom he named his apoſtles, and empowered them to preach his doctrines to all nations, whether Jews or Gentiles. On that occaſion he predicted that one of them would betray him, as Judas had betrayed Jeſus; and, in conſequence of it, would be reduced to great miſery: all of which, as he aſſerts, actually took place; for the ſuſpected perſon repaired to a magiſtrate on the ſucceeding day, and diſcloſed the particulars of their meeting: but he was ſoon overtaken by a variety of afflictions; and, from poſſeſſing great wealth, at length died poor, miſerable, and wretched.

He now yielded to the zeal of his proſelytes, and founded a mother lodge; and, as all his

his lodges had received appellations of ſome principal virtue, this was called "Wiſdom Triumphant."

As the copy of the patent is at this very moment placed among the archives of the holy office, we ſhall here give the preamble of it.

"GLORY, UNION, WISDOM,

"BENEVOLENCE, PROSPERITY.

"We the Grand Cophte, Founder, and Grand "Maſter of the High Egyptian Maſonry, in "all the eaſtern and weſtern parts of the globe, "make it hereby known to all who ſhall read "this, that, a number of members being de-"ſirous that we, during our ſtay here, ſhould "found a lodge, and having manifeſted the "moſt ſincere and ardent deſire to ſubmit to "our government, and to receive from us the "neceſſary light and authority, to become ac-"quainted with and to propagate our Egyp-"tian maſonry in its primitive form and pu-"rity, we have acceded to their wiſhes; per-"ſuaded that, in giving this mark of our "benevolence, we ſhall enjoy the ſatisfaction "of reflecting that we have laboured for the "glory of the Eternal, and the happineſs of "mankind.

"Inſtigated by theſe motives, and after "having expoſed and verified our powers, "we hereby found and create the preſent "Egyptian lodge; and we hereby conſtitute it a "mother lodge, throughout the eaſt and weſt, "giving to it the diſtinguiſhed title of WIS-"DOM TRIUMPHANT; and we hereby nomi-"nate and appoint the following officers," &c.

Among many copies of this and ſimilar patents, we have one on parchment finely emblazoned with a number of emblems, among which are a ſeptangle, a triangle, a ſquare, a compaſs, a trowel, a hammer, ſeveral deaths heads, cubes, Jacob's ladders, a phœnix, a globe, a perſonification of time, and alſo the following mottos: *Lucem meruere labore*; *Odi profanum vulgus, & arceo*; *Petite & accipietis, quærite & invenietis, pulſate & aperietur vobis*; *In conſtanti labore ſpes*; *Aut vincere aut mori*, &c. &c. &c. All theſe circumſtances prove that there is ſome affinity between the common and the Egyptian maſonry.

Among a variety of other particulars, we muſt not forget a croſs, on the ribbon of which were embroidered the following letters—L.P.D. the meaning of which either Caglioſtro was unable or unwilling to diſcover: it is however aſſerted by others that theſe are the initials

tials of LILIUM PEDIBUS DESTRUE; an injunction against the happiness of France, which has been but too religiously observed.

At Paris he was also prevailed upon, by the entreaties of his numerous disciples, to found another lodge. He accordingly hired an hotel, and furnished it with a magnificence equal to that of the princes of the blood royal. He presided there, as the founder and grand master; and made use of two *pupils*, a boy and a girl, one of which saw and recounted the visions in the crystal vase, while the other pretended to hold a communication with the seven angels, who ascended and descended behind the screen.

It was upon this occasion that the celebrated MADAME DE LA MOTTE, wishing to know the sex of the child of which an illustrious personage * was then ready to be delivered, waited on Cagliostro, and interrogated one of his *pupils* in his presence. It was accordingly announced to be a boy; a circumstance which was immediately communicated to the mother, and occasioned *as great rejoicings as if the event* had already taken place!

Having taken his passage on board a vessel

* The personage here alluded to is the Queen of France. She is said to have consulted Cagliostro by the intervention of Madame de la Motte, who carried back the precious promise of a dauphin. T.

at

at Boulogne-ſur-Mer, for England, he was accompained to the water-ſide by a prodigious concourſe of people, who expreſſed the moſt ardent wiſhes for his happineſs, and even demanded his benediction. He aſſures us that he did not refuſe this teſtimony of his regard, but gave it daily to all his adherents who demanded it.

At his arrival in London, he was invited to aſſiſt at the principal lodge in that city, and was received with uncommon honour and diſtinction. In the mean time a number of his diſciples arrived daily from Paris and Lyons, who requeſted him to hold an Egyptian lodge; and being at length prevailed upon to gratify their wiſhes, he received ſeveral perſons of rank into the aſſociation, and made uſe of the miniſtry of four *pupils*, of diſtinguiſhed birth. On this occaſion a ſingular accident occurred to him, the cauſe of which he pretends to be entirely ignorant of. Some ladies and gentlemen having petitioned for authority to make uſe of the *cryſtal vaſe*, &c. in the ſame manner as himſelf, he granted his permiſſion accordingly; but their labours proved ſo unfortunate, that they beheld the apparitions of monkeys and devils, inſtead of angels, as they expected.

Being at length obliged to leave London, as we mentioned before, he remained for two weeks

weeks at a lodging which he had in the country, and prepared himſelf by a variety of experiments for future ſucceſs.

On his arrival at Baſil in Switzerland, he was preſſed by a great number of the inhabitants to eſtabliſh an Egyptian lodge in his houſe. Being unable to refuſe ſuch a flattering requeſt, he furniſhed one of his apartments in the form of a temple, ſo as nearly to reſemble the inſide of his lodge at Lyons, except that it was neither ſo rich nor ſo magnificent; and this he termed the *mother lodge of the Helvetic States.* He received ſeveral men and women into this ſociety, with the uſual ceremonies and formalities; he employed *pupils* of both ſexes; and having admitted a huſband and wife into a ſuperior claſs, he empowered them to perform the various myſteries, with the ſame ſucceſs as himſelf. To give a regular and conſiſtent form to the eſtabliſhment, he appointed five grand officers, and preſented them with a patent; different however in its import from that which he had formerly given to the lodge at Lyons, not having any emblems engraven on it, or any other motto than the word God placed at the top.

Beſides this, he left many traces of his reſidence in that city behind him; and among

others

others a Chinese pavilion, which he built on purpose to experience the effects of his physical and moral regeneration. It remains at this very day; and such is the veneration of the peasants in regard to this pretended prophet, that it is said they pay their homage and adoration to him on passing this temple, which they denominate the mausoleum of Count Cagliostro.

At Bienne, to which he afterwards repaired, he also held several Egyptian lodges, and as usual made use of his *pupils*. At Aix, Turin, Genoa, and Verona, he held repeated conferences with several masons. At Roveredo he pretends that many persons were so charmed with the secrets which he disclosed, and the eloquence with which he enforced his doctrines, that they prevailed upon him to hold a lodge in a country house in the neighbourhood of that city, in which he performed the various functions and ceremonies prescribed by the institutions. The patent on this occasion was dated in the year 5781; by which it appears that, like the masons, he assumed a different æra from that of the christians.

From Roveredo Cagliostro repaired to Trent, and from thence to Rome. Trent does not furnish us with any remarkable events, as he

was

was exceedingly afraid of the great piety of the prince biſhop. He however did not entirely forget his attachments; for he cauſed two folding ſcreens to be made for his *pupils*, although they were not made uſe of.

But he never was in ſuch a great perplexity as in Rome. We have already mentioned that on one hand he was intimidated by the vigilance of the government; while he was preſſed on the other by his zeal for maſonry, and by the extreme indigence which he began to experience.

Having learned that there was a lodge eſtabliſhed in that city, he got acquainted with ſeveral of the members, but he conſtantly refuſed to aſſiſt at their aſſemblies. He however partook of a repaſt to which they invited him in the country, during which he pronounced a diſcourſe in honour of Egyptian maſonry. He experienced a particular pleaſure in converſing with them; and they in return evinced the ſtrongeſt deſire to be initiated in his Egyptian rites. He conducted himſelf in ſuch a manner as to enforce this hope; he often read to them that paſſage of his book, in which his ſyſtem is detailed; he explained many of the myſteries, and even permitted one of them to copy ſeveral of the particulars.

Nevertheleſs he forebore to receive them publicly as his diſciples, promiſing however to admit them on his leaving the papal territories. In the mean time he procured the admiſſion of many members into the lodge already eſtabliſhed: ſuch indeed was the reſpect they habitually entertained for him, that they at length gave him the appellation of "father," while he in return called them his "children;" in fine, they looked upon him as their chief, and actually paid him all the homage uſually conferred on a grand maſter.

He alſo continued his correſpondence, by means of words and ſymbols known to and uſed by the maſons, with the lodges that he had eſtabliſhed in foreign countries. Among other letters written in that manner, is one addreſſed to a Pariſian, requeſting him to procure a ſum of money from a third perſon. He deſired this correſpondent to intereſt himſelf in the buſineſs, and endeavour by all poſſible means to obtain a happy concluſion of it; promiſing in return to conſtitute him his vicar general, with unbounded powers.

In the mean time, his wants became every day more preſſing, and no remittances whatever arrived. At length, neceſſity getting the better of his fears, his diſtreſs forced him to

make an offer to ſeveral perſons of inſtructing them in his Egyptian maſonry, and he alſo endeavoured to found a lodge for ladies. His firſt deſign was attended with little or no ſucceſs; and he was diſſuaded from his ſecond, becauſe he was given to underſtand that at Rome either the ladies have very little money, or they are exceedingly unwilling to part from it.

There was one perſon, however, who ſeemed exceedingly deſirous to become one of his diſciples; and Caglioſtro was uncommonly eager to enrol him in the liſt, on account of a ring, the brilliancy of which faſcinated his eyes, and made him ogle it with uncommon deſire. Notwithſtanding his wonderful knowledge of nature, he never diſcovered that the ſtones were cryſtal inſtead of diamonds.

Having introduced this ſuppoſed dupe into his bed-chamber, he informed him that the knowledge which he had acquired in Egypt, enabled him to eſtabliſh a ſyſtem of maſonry, to which no perſon could be admitted without a long and rigorous initiation; but that he, as ſupreme grand maſter, could diſpenſe with the uſual forms. Accordingly he pronounced a diſcourſe, pointing out the ſuperiority and advantages of Egyptian maſonry above all others; and then deſiring him to fall on his

his knees, and lift his right hand towards his head, in this attitude he obliged him to ſwear never to reveal or diſcover to any perſon what he had either ſeen or heard. He then proceeded to *breathe* on his face, and to perform the uſual ceremonies as on the admiſſion of other candidates; but when he preſented him with a patent, and claimed the promiſed reward, the maſon-elect inſtantly walked away, obſerving, with great calmneſs, that the whole was a contemptible impoſture. Thus Caglioſtro, who had gained immenſe ſums by his rogueries in every other part of Europe, was not able at Rome to procure even a ring ſet with falſe ſtones, by means of all his art and abilities!

Soon after this he began to experience the moſt alarming inquietude ariſing from his dread of being betrayed. He acknowledges that he now determined to throw himſelf at the feet of a prieſt, and acknowledge his faults. Accordingly he confeſſed his crimes in this capital, in the ſame manner as he had formerly done at Trent; and actually declared to two perſons who enjoyed his confidence, that it was on purpoſe to ridicule the holy Inquiſition that he had ſubmitted to that ceremony. He at length crowned his maſonic labours by a circular letter, which he wrote a few days before his

his detention, to all the Egyptian lodges. Soon after he received intelligence that he had been accuſed to the Holy Office; but he had great confidence in the zeal of his diſciples, whom he ordered to ſet fire to the Caſtle of St. Angelo, or even to the Inquiſition, in caſe he ſhould be detained there.

We have thus given an abridgment of the labours of Caglioſtro, in his character of a free maſon: our narrative contains the ſubſtance of his confeſſions on that ſubject, which we have here reduced to method; and have endeavoured to avoid tedioufneſs and languor, by detailing only the principal circumſtances. It now remains to elucidate the particulars which we have related, by clearing up the difficulties and obſcurities which his hiſtory will undoubtedly preſent to the mind of every reader.

Some will aſk how it comes about that ſuch an artful impoſtor as Caglioſtro, who, during his trial at Paris, had remained obſtinately bent on deception, could be prevailed upon to betray himſelf at Rome? And how a wretch who had been ſo ſucceſsful by means of his impoſtures in every city in Europe, ſhould at length be induced to make a full and free confeſſion of them? The recollection of a ſimple fact will eaſily reconcile theſe circumſtances. Not-

 withſtanding

withſtanding the repeated intelligence that he received of his approaching confinement, he neglected to deſtroy the book which contained his ſyſtem of Egyptian maſonry, the various ornaments and apparatus belonging to that rite, and all the correſpondence which he carried on with the ſeveral lodges, of which he was either the founder or an aſſociate. At the moment of his arreſt, he beheld every paper that could inform or enlighten his judges in regard to his former life, ſealed before his eyes : it was therefore impoſſible, or at leaſt uſeleſs, to deny, or even to palliate, theſe circumſtances; ſince an irrefragable body of evidence was thus obtained, and full and ſufficient proofs could be adduced in a moment to ſubſtantiate the crimes of which he was accuſed.

It ought alſo to be added, that, from the exceſſive garrulity of Caglioſtro, many things occurred in the courſe of his trial, that cleared up and elucidated ſeveral expreſſions in his manuſcripts, which, without this help, would have remained ſo many enigmas. On theſe occaſions he often attempted to tergiverſate and to recal his expreſſions; but this was impoſſible : for his judges had taken the precaution to make him ſign his interrogatories page by page; and alſo to declare, at the bottom of each,

each, that the declarations therein contained were entirely conformable to the particulars of his confeſſion. Another circumſtance which did not a little contribute to the happy concluſion of his proceſs, was the precaution with which he was ſhut up in the place of his confinement. At the Baſtille, as he himſelf frankly acknowledged, he had found the moſt ample means of prevarication, of eluding the charges adduced againſt him, and of corrupting his guards, and even the miniſters of juſtice, by means of money. But, during his impriſonment here, he has found all his arts and all his reſources fail him for the firſt time. Indeed, on his being arreſted, it was induſtriouſly propagated in this capital, that the perſon to whoſe care he had been entruſted was his friend and protector: but this was diſcovered to be a mere calumny; as the judge who firſt examined him tried by every means in his power to diſcover whether any ſecret communication had taken place; and, after a long and laborious enquiry, he brought in a report, by which it evidently appeared that this accuſation was nothing more than a groundleſs and a malicious ſtory.

But it may ſtill be demanded how it came about that he acknowledged ſo many particu-

lars relative to his Egyptian maſonry? To this it is to be anſwered, that his firſt attachment to the common and ordinary maſonry; the celebrity, the aſcendancy, the credit, which he had acquired in the lodges appertaining to it; the invention, or at leaſt the reformation, of Egyptian maſonry; the abundance of his diſciples of both ſexes, and the propagation of his doctrines in all parts of the world—were ſo many facts, that, as it was impoſſible to deny, he thought it prudent to acknowledge and confeſs. But in addition to his own evidence, not only his wife, who was his inſeparable companion, has confirmed this circumſtance, but his papers have furniſhed the moſt incontrovertible proofs: and, in addition to theſe, we have been furniſhed with the evidence of a traveller, who arrived in this metropolis during his proceſs; and who aſſures us that he himſelf, during his reſidence at Lyons, ſaw the magnificent temple erected for the exerciſe of the Egyptian rites inſtituted by Caglioſtro, in the middle of which was placed a marble buſt of the founder.

Perhaps the details given us on this ſubject by himſelf may be exaggerated, as by theſe means he hoped to acquire an importance which might be uſeful to him. The number of his diſciples, whom he affirmed amounted to

many

many millions, is another circumſtance which it is difficult to believe, and which muſt have undoubtedly been aſſerted on purpoſe to make himſelf appear formidable. The evidence before us proves that the number of his followers was conſiderable; but they fell far ſhort of what he pretended: and it is no leſs certain that they are daily diminiſhing, as they at length begin to perceive and acknowledge the impoſture and deception of their grand maſter. It however is well known that the deſertion of his followers never gave him any concern, as it was their money rather than their attachment that he was ambitious of.

It would be difficult to comprehend the uncommon ſucceſs which he experienced, if it were not recollected that he procured the greater part of his proſelytes in countries where either the remiſſneſs of the government, or the natural depravation of the human heart, had enfeebled the foundations of the catholic faith. It is alſo to be conſidered, that he was not ſo little verſed in intrigue as to neglect the moſt artful means for the ſucceſs of his miſſion. Thus he was moſt anxious to chooſe the ignorant and the rich for his diſciples; and was particularly careful to debauch and corrupt the heart, by ſeconding and aſſiſting the ruling paſ-

ſions of his converts. Over the minds of ſuch weak people as pretended to be attached to the ſciences, his chemical diſcoveries, and the promiſe of the philoſopher's ſtone, afforded never-failing means of ſucceſs. If any one, deterred by the influence of his paſſions, candidly confeſſed his attachment to the *fair ſex*, he conſtantly replied, that, to become a good maſon, or, what was the ſame thing, to become *a perfect man*, it was not neceſſary to be a *capuchin*. "Live as you pleaſe," he uſed to exclaim; "and only believe in me, and in my Egyptian maſonry!" By theſe means, and with ſuch maxims, his ſucceſs could not fail being equally rapid and extenſive.

It may be alſo neceſſary to obſerve, that one of the indiſpenſable conditions annexed to the admiſſion into the Egyptian ſyſtem, was that of having been already elected into one of the lodges of ordinary maſonry. The motive of this is not difficult to be diſcovered; for as his inſtitution was entirely new, and the principal and moſt wonderful circumſtance attendant on it was the phyſical and moral regeneration, it was more eaſy to inveigle the free maſons, whoſe minds were already debauched, than any other claſs of men whatever; and he indeed found that it was not difficult to make theſe be-

lieve

lieve in thoſe marvellous tales and prodigious events that exceeded poſſibility, and gave the lye to the operations of nature.

The reader will undoubtedly recollect that Caglioſtro pretended to have harangued his audience for ſeveral hours, with an eloquence that at once charmed and convinced them; and with a ſublimity that evinced a prodigious attainment in regard to all kinds of knowledge either ſacred or profane. He alſo pretended to have been ſo ſucceſsful in his arguments, that, by means of his diſcourſes, the wicked were turned aſide from their wickedneſs, were made to behold the ſun of righteouſneſs, and to embrace the catholic religion. His wife, however, who was preſent at a great number of his diſcourſes, affirms that they were compoſed in a ſtyle of the moſt wearisome perplexity, and abounded with the moſt incoherent ideas. Previous to his aſcending the roſtrum, he was always careful to prepare himſelf for his labours by means of ſome bottles of wine; and he was ſo ignorant as to the ſubject on which he was about to hold forth, that he generally applied to his wife for the text on which he was to preach to his diſciples. If to theſe circumſtances are added a Sicilian dialect, mingled with a jargon of French and Italian, we cannot heſitate a ſingle moment as to the

degree of credibility which we are to give to the aſſertions that have been made concerning the wonder-working effects of his eloquence.

He admitted thoſe profeſſing all ſorts of religions to partake of the bleſſings of his divine diſcoveries; provided they believed in the exiſtence of a God, and the immortality of the ſoul, it was equal to him whether they were Catholics, Lutherans, Calviniſts, or Jews. While ſpeaking of ſovereigns, he was always careful to accommodate himſelf to the genius of his audience; ſometimes inſinuating ſubordination, but more frequently independence. He was always accuſtomed to ſpeak in a contemptuous manner of the perſon and authority of the Roman pontiff, and of all hierarchies whatever. In fine, his diſcourſes tended entirely to change catholics into miſcreants, and atheiſts into deiſts.

This painting is not in the leaſt heightened by the colouring which we have given to it. We are in poſſeſſion of the teſtimony of many perſons who have heard him repeatedly diſcourſe on the principles of maſonry; and who aſſure us that he ſpoke without any order or method, and that his converſation and ideas were ſo obſcure, diſguiſed, and diſtorted, that it was exceedingly difficult to comprehend his

his meaning. The judge who interrogated him has often been obliged *to ſuffer the puniſhment* of hearing his long replications, it being utterly impoſſible to ſtop the torrent of his verboſity.

Is it poſſible that a man, who from his very infancy, according to his own confeſſion, held the firſt rudiments of ſcience in abhorrence, who from his earlieſt youth, and through the whole courſe of his life, had attached himſelf to no other ſtudy than that of vice, impoſture, and fraud—is it poſſible, I ſay, that ſuch a perſon as this ſhould be capable of the language, the arguments, the irreſiſtible and perſuaſive eloquence which have been attributed to him? What ſhall we ſay to that theological knowledge, which is reported to have formed the baſis of all his diſcourſes, and which has produced ſo many converſions in favour of the catholic religion? Could this man have entered into profound and erudite arguments concerning matters of grace, predeſtination, and free will?

We ſhall here exhibit a few of the queſtions propounded to, and the anſwers made by him. The reader will then be enabled to make his own concluſions.

" Q. Has not your conduct tended to debaſe
" and diſgrace the great work of the redemp-
" tion,

" tion, and the death of our Lord Jesus " Christ ?"

" A. No, never; for in my primitive system, " and in all my operations, I made the most " honourable mention of the serpent with the " apple in his mouth, which I have adopted for " my crest, and which denotes the cause of ori- " ginal sin, and of our subsequent fall. The " redemption of our Lord Jesus Christ, is the " arrow which has pierced the serpent; and this " we ought to keep constantly before our eyes " and in our hearts, for the eyes and the heart " are the looking-glass of the soul; and all men " ought constantly to be on their guard against " the temptations of the Devil: and in conse- " quence believing in all this, and in the re- " demption of our Lord Jesus Christ, and hav- " ing ordered this always to be observed, it is " not possible that I could have done what has " been asserted, as that would be to unsay and " contradict all that I have affirmed."

" Q. What are the chief sins, and the sources of all our crimes ?"

" A. I do not know the exact number, and " only recollect a few, such as gluttony, envy, " idleness, luxury, and usury."

" Q. What are the theological virtues ?"

" A. I have forgotten; but if you will name

" the

" the firſt of them to me, I ſhall recollect them,
" and repeat the remainder."

" Q. What are the cardinal virtues ?"

" A. The ſame as the theological."

" Q. What are the counſels that lead to per-
" fection ?"

" A. The exerciſe of faith, hope, and cha-
" rity ?"

" Q. What do you mean by faith, hope, and
" charity ?"

" A. Faith is our compliance with the ordi-
" nances of the church ; charity is the bond of
" perfection ; and hope is the belief in eternal
" glory."

" Q. What is the ſacrament of confirma-
" tion."

" A. It is the confirmation of baptiſm."

" Q. Has man a power and authority to
" command the obedience and aſſiſtance of ce-
" leſtial ſpirits ?"

" A. I believe that man, by the permiſſion
" of God, may arrive at that power ; becauſe
" God before his death had a beatific and
" divine viſion ; becauſe man is created after
" the image and reſemblance of God ; and the
" angels have not been created in the ſame
" manner as man, but after a divine manner."

We ſhall not here ſpeak of his abſenting him-

himſelf from the holy ſacraments, of his continual violation of the precepts of the church, and of all the circumſtances which conſtitute that enormous maſs of crimes with which his whole life is ſtained and disfigured. It muſt however be acknowledged that an immenſe number of his diſciples to this very day celebrate his eloquence as ſomething beyond the reach of mortality, and actually approaching to our notions of what is divine!—How has this happened? It proceeds ſimply from this, that blindneſs attaches itſelf to blindneſs; and that theſe ignorant people, being unable to comprehend his diſcourſes on account of their obſcurity, have imagined that their leader ſpoke parabolically and enigmatically; and thus they had an ample opportunity of interpreting his ſentiments according to their own wiſhes.

His predictions, no doubt, tended greatly to augment their fanaticiſm. He attributed theſe to the ſpecial aſſiſtance of the Deity himſelf, and to the effects of his immediate inſpiration. His wife, however, has been able to aſſign the cauſe of many of his *miraculous prophecies*; for ſhe accounts for ſome of them by the inſatiable curioſity and diligence which he made uſe of to procure a knowledge of the ſecrets of all families whatever; and attributes others to a fore-

foreſight founded upon facts, from whence an inference might be fairly drawn. For example, if at Mittau he propheſied that a young lady would be ſoon united to a wealthy huſband, he founded this prediction on the knowledge of the regard that a man of fortune ſecretly entertained for her; and if at another time he foretold the ſpeedy diſſolution of another perſon, this aroſe merely from the ſtate of the patient's health, whoſe malady might have eaſily inſpired the ſame idea in the breaſt of any medical perſon whatever.

Let us now ſay ſomething concerning his wonderful operations by means of his *pupils*. It is certain that Caglioſtro himſelf, as well as others, has often made uſe of theſe *pupils* in his Egyptian maſonry; and that the boys and girls employed on this occaſion have pretended to have ſeen angels, and to have held an intercourſe with the world of ſpirits. How has this happened?

Caglioſtro, according to cuſtom, has boldly and intrepidly aſſured us that all this originated from the ſpecial protection of the Divinity; that the Supreme Being had deigned to grant him the *beatific viſion*, on purpoſe to enable him more effectually to propagate and enforce his Egyptian maſonry, to prove the exiſtence of

God,

God, the immortality of the ſoul, to convert the incredulous, and to ſuccour and ſupport the Catholic faith. He alſo added that, on theſe occaſions, he had always an opportunity of ſtrengthening his belief in God, of invoking his beneficence, and of experiencing his bounty.

Let us, on the other hand, hear the depoſitions of his wife. She declared upon oath that many of the *pupils* had been prepared beforehand by her huſband, and had their leſſon given them in regard to every queſtion about which they were to be afterwards interrogated: but that ſome however had been choſen and brought unawares to him; and that, in regard to them, ſhe imagined that he could only operate by the intervention of magic. She alſo added, that he had repeatedly refuſed to communicate the means by which he achieved theſe operations; always obſerving, that ſhe did not poſſeſs ſufficient courage and reſolution for the ſucceſs of the myſtery; and that, when he himſelf began with his *pupils*, he conſtantly ſtruck the ground three times with his right foot, exclaiming, "I do this in conſequence of the power which I derive from the Grand Cophte!" It is to be obſerved, however, that, on theſe occaſions, his labours were entirely directed

towards the advancement of his intereſt; for he generally flattered his audience by making their deceaſed relations and friends appear in his *magic vaſe*, as enjoying ſupreme happineſs; while, on the contrary, thoſe who were his enemies were condemned to eternal torments. Sometimes alſo he inſtructed his *pupils* to deſcribe the good angels, who appeared to them, as poſſeſſing the features, and bearing an exact reſemblance to Madam Caglioſtro, ſo that his friends might have a greater attachment to her.

The gazette writers of Europe were at great pains to ridicule all this, as the mere trick of a juggler; and as for us, who have ſo many inſtances of his impoſture before our eyes, we cannot withhold our aſſent to the ſame opinion. Among the papers belonging to Caglioſtro we have found two relative to this pretended intercourſe with ſpirits, which were tranſmitted to him during his impriſonment; and which ſeem to have been written either with a view of demanding information, or of giving an account of the proceedings of his diſciples.

No. I.

" On the 20th day of the 8th month,
" The Grand Maſter being employed in his
" operations after the uſual ceremonies, the
" pupil, before ſeeing the angel, ſaid:

" I find

" I find myſelf in a dark room.

" I ſee a golden ſword ſuſpended over my " head.

" I perceive Louth——g arrive.

" He opens his breaſt, and ſhews a wound " in his heart; he holds out a poniard to " me.

" G. M. Is he employed in the ſervice of " the Grand Cophte?

" P. Yes.

" G. M. What elſe do you ſee?

" P. I ſee a ſtar.

" I ſee two.

" I ſee ſeven.

" G. M. Proceed.

" P. Louth——g has retired——the ſcene " changes—I ſee ſeven angels, &c.

No. II.

Extract from the proceedings of the lodge held on Saturday, the 12th day of the ſecond month of the year 5558.

All the maſters, except brother Elias, being preſent,

The operations were directed by the venerable Saba II.

Operations.

After the uſual proceedings, the ſeven angels, with their cyphers, preſented themſelves before the pupil.

" P. The

" P. The Grand Cophte deſcends and " kiſſes his hand; he kiſſes his hand, and has " his cypher on his breaſt.

" He ſalutes me with his ſword, makes a " circle in the air, pronounces the word *heloim*, " and places the point of his ſword upon the " earth.

" G. M. Tell him, in the moſt reſpectful " terms, that a particular friend of his, paſſing " through this place, is exceedingly deſirous " of ſeeing our lodge at his return; and that " we are anxious to know his orders on this " ſubject.

" P. You may permit him to enter; and, " after ſome converſation, Alexander is to be- " gin the operations.

" G. M. Are we to be decorated in our " badges?

" P. Yes.

" G. M. Shall I aſſiſt as Grand Maſter?

" P. Yes.

" G. M. Is Alexander to operate as uſual " by means of the *vaſe*, or is he to enter into " the tabernacle?

" P. He is to operate in the uſual manner.

" G. M. This lodge is held only in pre- " ſence of the maſters: ſhall the miſtreſſes aſſiſt " at the next?

" P. Aſſuredly.

" G. M. Shall all the maſters appear in " complete uniform on the feſtival of the 3d " of May?

" P. Yes, all; except brother Elias, who " will be abſent.

" G. M. Has he any more orders or inſtruc- " tions to give us?

" P. No.

" G. M. Do we dare to aſk his bleſſing?

" P. He ſtretches forth his hand, and ſays " that he gives it to you with all his heart.

" G. M. Are the angels ſtill with you?

" P. Yes.

" G. M. Throw yourſelf on your knees, " tell them to make their adorations with us, " and recommend our lodge to their ſpecial " care.

" The adorations having been made, the " lodge was inſtantly cloſed."

We ordered Caglioſtro to explain theſe papers to us: but he ſaid that, as to the purport of the firſt, he himſelf remained in profound ignorance; for this man, who pretended to be inſpired, favoured, and protected in a particular manner by God, was obliged to confeſs that, on this, as on many other occaſions, he

 was

was entirely unacquainted with the meaning of his correſpondent.

As to the ſecond, he pretended that it was the narrative of a viſion that had appeared in the night; but that he did not believe it any more than another, the account of which was ſent him from Lyons, in which he himſelf was deſcribed as having appeared between Enoch and Elias.

Being unable to penetrate into the receſſes of the human heart, it is impoſſible to decide on the veracity of his anſwer: we learn however from his wife that he uſed to obſerve to his diſciples, if they now dreamed that they ſaw him in the clouds, thoſe dreams would be actually realized hereafter; for they ſhould hereafter behold him there, ſurrounded with glory.

We ſhall here add a few queſtions which we aſked him upon this occaſion.

" Q. Have you ever doubted as to the pro-
" priety of exerciſing the rites of your Egyp-
" tian maſonry?

" A. Ever ſince I left London I have been
" in great doubt whether it was not impro-
" per.

" Q. Did you ever forbid your diſciples to
" write to you on this ſubject while you re-
" mained in Italy?

"A. Yes.

"Q. Why?

"A. Becauſe I knew that the rites of the "Catholic religion were univerſally practiſed "throughout Italy; and that, in other coun-"tries, there were a variety of religions.

"Q. Is the Egyptian maſonry then in oppo-"ſition to the Catholic faith?

"A. I truly think ſo; and principally in "that part of it which regards the *pupils*.

"Q. How could you believe that, on theſe "occaſions, you were aſſiſted by the ſpecial "favour of God?

"A. I do not underſtand what you ſay—I "do not rightly comprehend my own meaning "—I can only ſay, that I lament my unhap-"py ſituation, and demand ſpiritual aſſiſtance. "I have been led into a hundred thouſand "errors in regard to religion."

This repentance however was only momentary in its duration and effect, being merely intended to procure time to ſtudy an anſwer. When cloſely urged on the ſame ſubject on two other occaſions, he perſiſted in his firſt declarations, and attributed his ſucceſs to the ſpecial intervention and aſſiſtance of the Divinity. However, after perſiſting for ſome time in theſe queſtions, and demanding a categorical anſwer,

anſwer, he again began to prevaricate. Being at length exhorted to tell the truth, and to manifeſt the ſecrets of his heart, he appeared exceedingly agitated; and ſaid, "that he had never employed the Devil in any of his operations, nor ever made uſe of any magic or ſuperſtition whatever."

We have here given a ſhort abridgment of this part of his trial; for it would fill ſeveral volumes if we were to detail the queſtions which we made uſe of to make him give a full and ample confeſſion. Our efforts however were in vain; for when he found himſelf preſſed by the arguments we made uſe of, he inſtantly loſt his temper, and abuſed and menaced the judges who examined him.

When the moſt ample proofs of his impiety were adduced, he pretended to juſtify himſelf in ſaying, "I am an apoſtolic catholic; and if you do not believe me, I cannot help it." On another occaſion he exclaimed, "I am a Roman Catholic; and if you do not believe the *beatific viſion*, I do." Being deſirous to hear by what authority he pretended to have received his miſſion from God, and the power to make uſe of his myſtical operations, he replied, "that it proceeded from that divine aſſiſtance which the Deity had favoured him

with, as being a good catholic; and that he had derived his authority from the power given in that *beatific vision* which Jesus had experienced before his crucifixion: *Ego claritatem quam dedisti mihi dedi eis: non pro his rogo tantum, sed et pro eis qui credituri sunt per verbum eorum me, ut omnes unum sint.*"

It was objected that this power was common to all catholics: but he said that all catholics could not make use of it, because their belief in God was not sufficiently strong; adding, that some on whom he himself had conferred this power could not succeed, while others never failed.

"Q. What do you mean by the *beatific* "*vision?*

"A. A spiritual assistance, an angelic assist-"ance, a supernatural assistance.

"Q. On whom is it conferred?

"A. God has given it, does give it, and "shall give it to whomsoever he pleases.

"Q. In what manner does it operate?

"A. In three manners: the first is, when "God makes himself visible, as he did to the "patriarchs; the second is, by the appearance "of angels who become visible to men; and "the third is, by internal impulse and inspira-"tion.

"Q. By

"Q. By what means is this obtained?

"A. By a conſtant union with God, his holy "church, and the catholic faith; and by the "ties of faith and charity. When one poſſeſſes "all theſe, it is only neceſſary to petition for "the divine aſſiſtance with fervent prayer; and "if this is not given to-day, the time will come "when it ſhall be given.

"Q. Have any now living obtained this "viſion?

"A. I do not know any one, but I myſelf "who am a ſinner, who have obtained it by "means of that internal impulſe, that is to "ſay, by the third manner, which I have juſt "deſcribed.

"Q. How could a ſinner, how could a "wretch who has confeſſed a perpetual viola-"tion of eccleſiaſtical precepts, and all manner "of iniquities, be able to obtain that grace, "for the poſſeſſion of which it is abſolutely "neceſſary to be always united to God and "to the Catholic Church?

"A. I never had recourſe to the Devil; and "if I have been a ſinner, God, who is ſo com-"paſſionate, has, I hope, pardoned me.

"Q. Is it to be ſuppoſed that God would "have conferred this beatific viſion on your

" diſciples, many of whom, by your own con-
" feſſion, led immoral lives?

" A. I am but a man, and cannot therefore
" be ſuppoſed to enter into the reaſons that
" have influenced the Deity—he could ſhower
" down his grace upon whom he pleaſed, even
" upon ſinners."

After theſe queſtions concerning the power conferred on Caglioſtro and his diſciples, to operate by means of the *pupils*, *vaſes*, ſcreens, &c. &c. it will not be difficult to perceive that the whole was a bare-faced impoſture. However, it muſt be confeſſed that he deceived a prodigious number of people by means of his pretended myſteries; and that they regarded him as a ſupernatural being who had deſcended from Heaven. By theſe he was looked up to as an oracle, and revered as a model of virtue, wiſdom, and power. To ſuch a height was the fanaticiſm of ſome of his diſciples carried, that he was often addreſſed by the titles of " Adored Father and Venerable Maſter." They conſtantly kiſſed his hand on approaching him; and were accuſtomed to kneel before him, and crave his benediction: in fine, they were all ſubject to his authority, as if he had been their ſovereign. We ſhall here preſent the reader with a few

ſpecimens

ſpecimens of the letters that were addreſſed to him: the firſt appears to have been written by a perſon who had left him ſome time before, and expected to ſee him again in a few months.

"My dear and ever beloved Maſter,

"It ſeems that the ocean was anxious to "prevent our ſeparation, as we were eighteen "hours at ſea, and never arrived at the place "of our deſtination until the morning of the "11th. My ſon ſuffered greatly during the "voyage; but as for myſelf, I had the happi-"neſs to enjoy your converſation during the "whole night.

"The Eternal has realized the benediction "which I received from you yeſterday. Ah "my dear Maſter! after God, you conſtitute "my chief felicity.

"The young ———— and ———— "beg to be remembered to you; and hope "that, by means of your ſpecial favour, they "will be ſome day thought worthy of being "reckoned among the number of your chil-"dren."

In another letter one of his diſciples thus expreſſes himſelf:

"M. and N. having pointed out the means "by which I can communicate my reſpect and "homage to you, the firſt uſe that I make of

"their

" their permiſſion is to throw myſelf at your " feet, to offer up to you my whole heart, and " to requeſt you to aſſiſt me in elevating my " ſoul towards the Eternal Being.

" I ſhall not recapitulate to you, my dear " Maſter, what horrors I experienced when the " waves of the ocean carried far diſtant from " France the beſt of maſters, and the moſt " powerful of mortals—you well know all my " ſufferings !

" My whole heart and ſoul ought always to " be open to you, and your virtues and your " benefits will ever be remembered by them " Deign, ſovereign Maſter, to think on me ; re- " collect that I have remained *iſolated* in the " midſt of my friends ever ſince I have loſt " you; and the ſole and only wiſh of my " heart is to be again united with a maſter all " good, all-powerful, and who can alone com- " municate to me that perſuaſion and energy " which render me capable of obeying your " commands, &c. &c.

" Your ſon and devoted ſubject
" in life or death,

" Boulogne-ſur-Mer, N."
" June 20, 1786.

The third is from one of the lodges eſtabliſhed by him; and from this we ſhall give ſome curious extracts.

" Sir

" Sir and Maſter,

" Nothing can equal the value of your be-
" nefits but the facility with which you confer
" them. Your repreſentatives have made uſe
" of the keys which you entruſted to their
" care; they have opened the gates of the
" grand temple, and we have ſeen the extent
" and the ſplendour of your power.

" Europe never beheld a ceremony more
" holy or more auguſt; and we alſo dare to
" add, Sir, that never were we more penetrated
" with the grandeur of the God of Gods, or
" more thankful for your ſupreme bounties,
" than on this occaſion.

" The adoration and the operations laſted
" during three days; and, by a remarkable
" concurrence of circumſtances, we were aſ-
" ſembled to the number of twenty-ſeven in
" the temple, the benediction was completed
" on the 27th, and the adoration continued for
" fifty-four hours.

" Our preſent wiſh is to lay this feeble ex-
" preſſion of our gratitude at your feet. We
" ſhall not undertake to give a recital of the
" divine ceremony of which you have deigned
" to make us the inſtruments. We hope how-
" ever to inform you of the particulars by
" means

" means of one of our brethren, who will pre-
" ſent the account with his own hand.

" We beg leave however to mention, that, at
" the moment when we requeſted the Eternal to
" let us know by means of *a ſign* whether our
" vows and our temple were agreeable to him,
" the Legiſlator of the New Teſtament appear-
" ed, without being invoked; and, after having
" given us his benediction, aſcended in *a blue*
" *cloud*, the ſplendour of which was ſo glorious,
" that the eyes of the *pupils* were dazzled with
" it, and could not look at it ſtedfaſtly, from
" the moment that it deſcended upon earth.

" The two great prophets, and the legiſ-
" lator of Iſrael, have given us the moſt certain
" and unequivocal proofs of their bounty and
" protection.

" Your children will always be happy, if
" you continue to cover them with your wings;
" and they are penetrated with the expreſſions
" which you made uſe of, when you appeared
" in the air to the pupil, and ſaid, 'Tell them
" that I love them, and that I ſhall continue to
" love them.'

" They now offer up the vows of their love,
" their reſpect, and their eternal gratitude to
" you, beſeeching that you will grant the prayers
of

" of your moſt humble, obedient, and reſpectful
" diſciples and children.

" The brother Alexander Ter——."

" Auguſt 1, 1756.

A variety of other letters are written entirely in the ſame ſtyle and manner; it may be fairly concluded therefore, that, if his diſciples addreſſed him with ſo much enthuſiaſm during his abſence, their reſpect and eſteem muſt have been unbounded in his preſence. Indeed he himſelf has acknowledged, that they often proſtrated themſelves before him, and remained in that poſture upwars of an hour. On theſe occaſions he acted his part with wonderful dexterity; for at the very time that he was gaining their affections, by flattering their paſſions, he contrived to exhibit a grave, myſterious, and impoſing countenance. In fine, he governed and directed them according to his inclinations and caprice.

We lament exceedingly, and from the bottom of our heart, that any claſs of men ſhould have fallen into ſuch a vile and diſhonourable vaſſalage. But, after having read this hiſtory, will they perſiſt in their errors? Will they not find ſufficient motives for detaching themſelves from his bondage, and confeſſing their deluſion? Will they any longer remain uninformed

formed in regard to the character of Caglioſtro, the baſeneſs of his deſigns, and the wickedneſs of his myſteries?

But we ſhall once more return to our narrative. On his firſt examination he was violent in his invectives againſt the court of France, to the intrigues of which he attributed all the misfortunes that he had experienced ſince his impriſonment in the Baſtille, and alſo the defection of his wife, who had been corrupted on purpoſe to ruin him; the truth however is, that Madame Caglioſtro, inſtead of experiencing ſuch a powerful protection, would have been reduced to extreme indigence, had it not been for the penſion beſtowed upon her by the public treaſury. The book of Egyptian maſonry, the ſymbols of that wicked art, and the papers of Caglioſtro, which form ſo many convincing and irrefragable proofs of his impiety, muſt ſurely remove every ſuſpicion from the minds of thoſe who may have heard that either fraud or injuſtice were made uſe of againſt him.

He clearly perceived how neceſſary it was to throw ſuſpicions on the authenticity of his wife's evidence, becauſe he well knew that ſhe alone could diſcover his moſt ſecret crimes, and bring to light thoſe iniquities

quities of which mankind were before ignorant.

Nevertheleſs he oſten teſtified the moſt lively tenderneſs and regard for her, and was exceedingly anxious to have her as a companion in his confinement. It may be readily believed that this demand was refuſed by his judges; as was alſo another, which was to be removed to a larger priſon, and to be allowed the liberty of writing: this latter was undoubtedly intended for the purpoſe of keeping up a correſpondence with his friends, ſimilar to that which he had carried on during his confinement in Paris.

Deceived in theſe two projects, he affected ſincerity, and acknowledged that he had exerciſed the rites of Egyptian maſonry; affirming that he formerly thought, and ſtill continued to think, that this ſyſtem was Catholic, and that he had expreſsly made uſe of it as a means of propagating our religion. But he ſoon after retracted theſe ſentiments, began to be apprehenſive as to the good reſulting from maſonry, and to exhibit marks of repentance and contrition. In addition to his firſt demands, he now requeſted to have ſome more linen, a better diet, and the liberty of peruſing ſome godly book. We made no difficulty in ſatisfying him

him as to the laſt article; and accordingly preſented him with "The Defence of the Roman Pontificate, and the Catholic Church, by P. Nicholas-Mary Pallavicini." In a few days after he obſerved of his own accord, in the courſe of his interrogatories, that partly from his own reflections, and partly from reading of this book, he was now convinced that, inſtead of contributing to the ſervice of religion and of the catholic church, his conduct had hitherto tended to extend the empire of Satan, and to retard the ſalvation of ſouls.

At length he expreſſed himſelf in the following terms: "Overwhelmed as I am with horror and repentance, for having ſpent forty-five years of my life in that miſerable ſtate of perdition and lamentable abyſs of error, I am ready, on purpoſe to ſave my ſoul, and to repair the wrongs that I have committed againſt religion and the ſouls of others, to make ſuch a declaration or retraction as may be thought neceſſary.

"And as there is an immenſe number of my diſciples in various parts of Europe, who at my inſtigation have adopted the Egyptian ſyſtem of maſonry, and who are ſo attached to that faith, and ſo obedient to my orders, that, although they are for the moſt part men

of

of letters, both catholics and heretics, yet neither the arguments nor the perſuaſions of theologians or learned men can ever turn them aſide from the ſyſtem which I have taught them—I am ready to write and circulate the preſent declaration, as it will tend to enlighten them.

"I accordingly beſeech your lordſhips to make theſe my ſentiments known to the Sovereign Pontiff, that his Holineſs may ſee that I have abandoned my errors.

"I pardon my enemies, and all thoſe who have carried on this proceſs againſt me, well knowing that it is for the good of my ſoul. I alſo recommend myſelf to your lordſhips, who have treated me charitably, and have always interrogated me according to the regular and approved forms of juſtice; a circumſtance which I have never experienced elſewhere, and which has contributed greatly to make me perceive the ſins into which I had fallen, and the miſerable life which I have paſſed, in error and incredulity, during ſo many years."—While ſpeaking in this manner, he appeared continually bathed in tears. "I do not deſire," added he, "any thing but the ſalvation of my ſoul: I am ready to ſubmit myſelf, nay I deſire the moſt ſevere public chaſtiſement; and I ſhould wiſh thus to expiate the injuſtice I have committed againſt ſo many

 perſons,

perſons, and particularly againſt my wife, who has alſo lived in error through my ſuggeſtions; for the part which ſhe acted in regard to Egyptian maſonry, reſulted ſolely from my perſuaſions and inſtructions."

No perſon however believed that he ſpoke the real ſentiments of his heart, or that he was influenced to this confeſſion by an actual repentance. Perhaps he flattered himſelf by theſe means to get rid of the proſecution, and to recover his liberty. But whatever might be his motives, this much is certain, that he ſoon perceived that he was the dupe of his own arts; for neither his place of confinement nor his treatment was altered in any manner whatever.

His examinations, which had been interrupted for ſome time, were afterwards reſumed, on the preſſing inſtances made by him to be heard once more. As there exiſted no motive that could induce the miniſters of juſtice to refuſe him an audience, he had immediate permiſſion to ſpeak his ſentiments. He accordingly made uſe of that privilege to inform us, that he would recount a parable of two ſons, one an elder, and the other a younger ſon. But he was informed that it was neither a proper time nor place for telling of parables, and ordered to proceed in his defence.

He then, after making a variety of quotations

tations from the book which had been lent him, relapſed into his former impieties, and ſpoke as follows: "I underſtand that thoſe who honour their father and their mother, and reſpect the ſovereign pontiff, are beloved of God; ſo, in the ſame manner, all that I have done, I I have done by the order of God, by means of the power which he has communicated to me; and to the advantage of God and his holy church: and I am able to give proofs of all that I have ſaid and done, not only phyſically, but morally; for having ſerved God merely for the love of God, and by the power of God, he entruſted me with a counter-poiſon to confound and combat the venom of hell; and if I have done wrong, the Holy Father will puniſh me; if I have done right, he will recompenſe me; and if his Holineſs had theſe interrogatories given to him this very night, I propheſy that I ſhould be ſet at liberty tomorrow morning."

On being deſired to give proofs of his miſſion, he replied: "To prove that I have been choſen by God, as an apoſtle, to defend and propagate religion, I affirm that, as holy church has inſtituted paſtors to demonſtrate to all the world that ſhe alone profeſſes the true catholic faith, ſo I, who have operated in con-

junction with the paſtors of holy church, and by their approbation, counſel, and direction, am, as I have already aſſerted, fully juſtified in regard to all my operations. Thoſe two paſtors who have thus comforted me, and aſſured me that my Egyptian maſonry is of divine origin, are ———————; and they beſides added, that it had ſo much merit, that the Sovereign Pontiff ought to form an order on its baſis."

He perſiſted in theſe ſubterfuges during his laſt interrogatories. It ought to be obſerved, however, that one of thoſe paſtors whom he mentioned had been for ſome time dead, and could not therefore give him the lye; and that, as to the other, he was a perſon whom he had ſeduced and deceived by means of a variety of impoſtures. As to that part in which he ſpeaks about forming his diſciples in Egyptian maſonry into a religious order, under the protection of his Holineſs, it is a groſs impoſition. It is however true, according to the confeſſion of his wife, that his followers at Straſburg wiſhed him to remain along with them, and offered to purchaſe a houſe which they intended to convert into a *convent for maſons*, and in which they and their wives, who were to live in common with all the diſciples, propoſed to reſide.

The monſtrous contradictions that were apparent

parent in all his anſwers, form a convincing proof that his pretended penitence was nothing more than a mere ſubterfuge. During his firſt examinations, he confeſſed his errors, acknowledged the wrongs which he had committed againſt the catholic church, and avowed that he merited a ſevere chaſtiſement; but he ſoon after changed his ſentiments, and once more pretended to be an apoſtle, who, inflamed with zeal for religion, had laboured to propagate a ſyſtem which he then thought, and ſtill believed, to be good, and which has a perfect conformity to the precepts of the church. Notwithſtanding all this, in the courſe of his interrogatories he confeſſed—

"1. That his ſyſtem admitted, as a fundamental baſis, a total indifference, as to the religion of the candidates.

"2. That according to his doctrines it was always enjoined, in catholic or non-catholic countries, to attack and to overturn the ruling religion.

"3. That heretics and catholics were equally honoured in this ſociety.

"4. That, ſince the origin of his maſonry, he has never believed in that part relative to the phyſical and moral regeneration; and that one

of the paſtors whom he mentioned condemned it as a ridiculous chimæra.

" 5. That in addition, to this, he had felt many ſcruples of conſcience in regard to his ſyſtem; and well knew that in Italy, where the catholic religion univerſally prevails, maſonry is not permitted.

" 6. That at Trent he had adhered to the counſels of his confeſſor, who had commanded him to abandon his Egyptian maſonry, becauſe it was condemned by two bulls of the Pope; that at Rome he had fallen at the feet of a prieſt, and demanded abſolution; and that he was determined to accuſe himſelf to the *Holy Office*, but that he had neglected to do ſo."

After the recapitulation of theſe facts, which were admitted by himſelf, it will be eaſy to conceive the aſtoniſhing obſtinacy, and the horrid impiety, with which this man was animated in his zeal for maſonry.

But it may be here aſked, of what religion was this wretch, and in what did he really believe? Properly ſpeaking, he had no religion at all. It appears at firſt that his ſyſtem tended towards *deiſm*; but, as intereſt was the only divinity which he worſhipped, he conformed himſelf acording to the time, the place, and the perſons with

with whom he carried on an intercourſe. Thus, in compliance with the exigency of the caſe, he was either a deiſt, an atheiſt, a materialiſt, a Calviniſt, a Lutheran, but never a catholic. He would not indeed have heſitated a moment to have exhibited an hypocritical compliance in regard to the duties of that holy religion, if he could have drawn any advantage from it; but he had no occaſion to have recourſe to this expedient, as he lived for the greater part of his life in thoſe countries where its bleſſings are not experienced. In fine, he abhorred religion, whether practical or theoretical.

During twenty-ſeven years of his life he was never perceived to make the ſign of the croſs, nor to exhibit any other mark of religion; and during that whole period he did not approach the holy ſacrament above three times. Indeed it would have been much better if he had abſtained even on theſe occaſions, as he was induced to theſe duties by no other motives than thoſe of intereſt and fear; whether it was at Milan, with a view to obtain a paſſport for the pilgrimage of St. James of Galicia; in Spain, from a dread of the Holy Office; or at Trent, to deceive the Prince-Biſhop by means of an affected piety.

He was a ſtill leſs diligent obſerver of thoſe

precepts of the church which enjoin the hearing of maſs on feſtivals, and to faſt, and abſtain from fleſh meat, on certain occaſions. Not content, as he himſelf acknowledges, to leave theſe duties unfulfilled, he even induced others to neglect them. In the courſe of his hiſtory we have had frequent opportunities to ſee with what wickedneſs he expreſſed himſelf on all occaſions as to morality, adultery, chaſtity, and other cardinal points of our religion. The impious life which he led, and the principles of that ſyſtem which he propagated, make us ſufficiently acquainted with the maxims which he himſelf cheriſhed, and wiſhed to propagate.

This is the proper place to give an account of all the execrable doctrines which he uttered during his laſt reſidence in Rome. His judges have been occupied in collecting the proofs; but we ſhall not here recapitulate them, as it would be highly improper to ſcandalize the public by the recapitulation of ſuch blaſphemies. It is neceſſary, however, that we ſhould mention three circumſtances.

The firſt is, that on all occaſions he manifeſted the moſt obſtinate hatred and contempt for the catholic religion, its miniſters, and ceremonies. He attacked the majeſty and perfection of God, the

the divinity of Jeſus Chriſt, his death, the grand work of redemption, the virginity of Mary, the efficacy of the ſacraments, the dignity of the church; in ſhort, every thing that is moſt venerable and moſt reſpected either in heaven or on earth.

The ſecond, that, according to the evidence of a great number of witneſſes who have converſed with him themſelves, or known others who have done ſo, he is unanimouſly repreſented "as a man deſtitute of religion, whoſe principles are entirely corrupted, who does not believe in any thing; and one who is generally conſidered as an atheiſt, an impoſtor, a cheat, a heretic, a deiſt, &c. abſolutely devoid of every principle of religion and morality."

The third is, that, although he ſtrenuouſly denied all theſe imputations, yet he has been obliged to confeſs a variety of circumſtances, which ſufficiently indicate his guilt. It is to be obſerved alſo, that he objected to the teſtimony of his own wife, and all the witneſſes adduced againſt him, ſometimes on one pretence and ſometimes on another, although they were for the moſt part people of birth, fortune, and education, againſt whom no juſt accuſation could be brought. When one family in particular were mentioned, he had the impudence

to

to aſſert that they were his determined enemies, on account of his having remonſtrated againſt their attachment to theatrical amuſements, which he had repreſented as being ſubverſive of morality, and the catholic religion.

His trial being at length finiſhed, it was left to his own diſcretion, either to employ the counſellors uſually allotted to criminals, or to chooſe others; but he was contented with the firſt.

The knowledge and abilities of Signor Gaëtano Bernardini, an advocate of acknowledged worth and character, employed in defence of thoſe accuſed before the Holy Inquiſition, rendered him every way capable of undertaking his defence. But to take away from the priſoner every pretence for calumniating the tribunal and the judges, as he had formerly done in other countries, it was thought proper to join to the firſt the moſt noble Signor Charles Louis Conſtantini, advocate for the poor in all the tribunals at Rome. The world is well acquainted with the charity, the zeal, and above all the talents and abilities, with which he exerciſes this dignified employment.

But Caglioſtro did not find in theſe defenders the ſame kind of advocates which he had experienced during his former trials. Far from

 ſeconding

ſeconding his tricks and impoſtures, they ſpoke to him in the language of truth, and ſhewed him the bad ſtate of his cauſe, and of his conſcience. He began to perceive the unhappy end to which his obſtinate impenitence and perſeverance in error were ready to conduct him. He therefore requeſted ſpiritual ſuccour and inſtruction; theſe were accordingly provided for him, and he was put under the guidance of a learned and devout prieſt. After the firſt interview, the culprit exhibited the moſt lively marks of contrition and repentance, and perſiſted afterwards in the ſame ſentiments.

In the mean time his defence was prepared and publiſhed. This pleading, at one and the ſame time, exhibited the talents of his counſel, and the bad ſtate of his cauſe.

At length the day for paſſing judgment arrived. This was preceded, like all the reſt of the proceſs, by the moſt ſcrupulous and rigorous forms of juſtice which are in uſage in our ordinary criminal tribunals. They prove the exact and circumſpect adminiſtration of the laws, and evince to the culprits that they are not condemned without the moſt minute and laborious inveſtigation.

The proceſs was then carried before the General Aſſembly of the Holy Office on the

the 21ſt of March 1791; and according to cuſtom, before the Pope on the 7th of April following.

The judgment did not merit a long and laborious diſcuſſion. Caglioſtro himſelf had avowed, and the moſt convincing proofs had demonſtrated, that he was the reſtorer and propagator of Egyptian maſonry in many parts of the world; that he had exerciſed this ſyſtem at Rome; and that he had admitted two perſons into its myſteries.

It was in vain that he endeavoured to make uſe of the ſentiments and authority of thoſe, who ſaid that the pains and puniſhment awarded againſt even an obſtinate heretic, ought to be commuted whenever he evinced unfeigned marks of contrition.

It was in vain that he wiſhed to derive an advantage from the recent ſigns of repentance which he had exhibited; the edict of the council of ſtate, which we have mentioned in the preceding chapter, could not be diſpenſed with. The pains of death expreſsly awarded there ought in a particular manner to be inflicted on a man, who in all concerns, whether eccleſiaſtical or ſecular, had given himſelf up to every manner of wickedneſs, and might juſtly be conſidered as one of the moſt pernicious members of ſociety.

But

But his deſtiny was confided to perſons animated with the nobleſt ſentiments; to men whoſe hearts were warmed with the rays of that beneficence and indulgence which religion always inculcates, and with which the *conſultors* of the Holy Inquiſition have ever been inſpired. It is alſo to be obſerved, that the definitive judgment was reſerved for the conſideration of the great Pius VI. who in the courſe of his glorious pontificate has ever united the characters of a juſt and a clement prince. He was not anxious for the death of a ſinner; but, on the contrary, wiſhed that he ſhould have time allowed him for repentance.

Here follows the judgment pronounced by the Supreme Oracle, on the perſon of Joſeph Balſamo: it entirely accords with juſtice, equity, prudence, religion, and public tranquillity; and is equally calculated for the dominions of the Pope, and all the chriſtian world. We ſhall therefore give an exact tranſcript of it.

« Joſeph Balſamo, attainted and convicted of many crimes, and of having incurred the cenſures and penalties pronounced againſt formal heretics, dogmatiſts, hereſiarchs, and propagators of magic and ſuperſtition, has been found guilty, and condemned to the cenſures and penalties denounced as well by the apoſtolic

laws

laws of Clement XII. and of Benedict XIV. against those who in any manner whatever, favour or form societies and conventicles of free masons, as by the edict of the council of state against those who are guilty of this crime at Rome, or any other place under the dominion of the Pope.

"Notwithstanding this, by way of special grace and favour, this crime, the expiation of which demands the delivery of the culprit over to the secular arm, to be by it punished with death, is hereby changed, and commuted into perpetual imprisonment, in a fortress where the culprit is to be strictly guarded, without any hope of pardon whatever. And after he shall have made abjuration of his offences, as a formal heretic, in the place of his imprisonment, he shall be absolved from ecclesiastical censures; and certain salutary penance is to be prescribed to him, to which he is hereby ordered to submit.

"The manuscript book which has for its title 'Egyptian Masonry,' is solemnly condemned, as containing rites, propositions, a doctrine and a system which open a road to sedition, as tending to destroy the christian religion, and as being superstitious, impious, heretical, and abounding in blasphemy: this

book

book ſhall therefore be burnt by the hand of the hangman; and alſo all the other books, inſtruments, ſymbols, &c. &c. appertaining and belonging to this ſect.

By a new apoſtolic law, we ſhall confirm and renew not only the laws of the preceding pontiffs; but alſo the edict of the council of ſtate, which prohibits the ſocieties and conventicles of free maſons, making particular mention of the Egyptian ſect, and of another vulgarly called the ILLUMINATED; and we ſhall enact the moſt grievous corporal puniſhments, and principally thoſe provided for heretics, againſt whoſoever ſhall aſſociate, hold communication with, or protect, theſe ſocieties."

CHAP.

CHAPTER IV.

Concerning the Lodge of Free Masons discovered at Rome.

WE have already obſerved that the government of Rome, while watching the motions of Caglioſtro, had diſcovered a lodge of free maſons inſtituted in that capital: the houſe in which theſe *orgies* were celebrated is ſituate in the quarter called the *Holy Trinity of the Mountain.*

On the very night after the detention of Caglioſtro, the officers of juſtice viſited this lodge. But it was eaſy to perceive that the members had received intimation of their deſign: for they had been attentive to their perſonal ſecurity, and had carried away the emblems and inſtruments of maſonry, as well as a great part of the papers and the books relative to their myſteries, which perhaps contained ſecrets of great importance.

Notwithſtanding this, the few articles that were ſuffered to remain, more eſpecially their regiſter, joined to the depoſitions of a multitude of

of well-informed perſons, gave us a thorough inſight into the origin, the eſtabliſhment, and various other particulars concerning this lodge.

If we had followed the natural order of the narrative, we ſhould have recapitulated theſe circumſtances in Chap. II. where we have given an abridgment of the hiſtory of maſonry in general: but it has been judged expedient to mention theſe particulars here, that we might not interrupt the account of the perſonal exploits of Caglioſtro.

The founders of this lodge were ſeven in number, five Frenchmen, an American, and a Pole; all of whom were previouſly initiated in other lodges. "Sighing at the horrid idea," as they ſay in the book that contains the records of their proceedings, "of living in darkneſs, and of being unable to make any progreſs in true ſcience, we have determined to find out a ſacred and enlightened ſpot, diſtant from the profane eye of mankind; to whom it ſhall remain eternally ſecret and impenetrable, and in which union, harmony, and peace, ſhall for ever reign."

This *reſpectable* inſtitution, which afterwards aſſumed the title of the "Lodge of the Reunion of True Friends," was held in the houſe already alluded to; in which the firſt aſſembly

took place on the 1ſt of November 1787, and continued afterwards once or twice a week: ſometimes however, but rarely, they held their meetings in another houſe.

From the firſt moment of their inſtitution they began to make proſelytes; they admitted candidates who had not been received into any other ſociety, and gave permiſſion to the members of other lodges to aſſiſt in quality of viſitors.

Soon after this lodge alſo ſent its viſitors to other ſocieties; and theſe were provided with certificates and ſecret inſtructions, which are not explained in the regiſter.

Their numbers began to increaſe with great rapidity, as they admitted young and old, married men and bachelors, Italians, French, Ruſſians, Poles, Engliſh, &c. who were already aſſociated with other lodges; ſuch as thoſe "of the Perfect Equality of Liege;" "the Patriotic Society at Lyons;" "the Secret and Harmonious of Malta;" "the Council of the Elect at Carcaſſona;" "the Concord of Milan;" "the Perfect Union of Naples;" and the other lodges at Warſaw, Paris, and London, enumerated in their journals. The viſitations of all theſe are entered and particulariſed in the regiſter; but their names, ſurnames, and qualities, are confided to other

books

books appertaining to the lodge. Several particulars are however indicated by means of myſterious and equivocal phraſes; which, without doubt, were looked upon to be of great importance, as they did not chooſe to hazard the detail and explanation of them in any of their proceedings.

That this lodge might be eſtabliſhed with all the neceſſary formalities, they thought it proper at its commencement to procure the approbation of the mother lodge at Paris. For this purpoſe they requeſted and received from that lodge the ſtatutes, inſtructions, and regulations, for its exterior and interior government and police, and alſo for the conduct of its members. They ſent weekly to the mother lodge not only an exact and authentic liſt of the members, aſſociates, ranks, and official diſtinctions, but alſo of the buſineſs concluded and agreed upon in the courſe of every ſeſſion. They had a deputy, who reſided at Paris as the repreſentative of the lodge; and by means of him they carried on an uninterrupted correſpondence with the lodge or Orient there. On theſe occaſions they never made uſe of the poſt for tranſporting their letters, but of ſpecial meſſengers expreſsly provided for that purpoſe.

The mother lodge alſo ſent them frequent inſtructions for the regulation of the affairs of the ſociety, and patents and certificates for ſuch of the *brotherhood* as deſired them. Every ſix months, with the moſt myſterious formality and the moſt ſcrupulous ſecrecy, the mother lodge iſſued out to the ſubordinate lodges a *watch-word*, which was communicated to all the members; and by which they diſcovered each other, at any time, place, or ſituation, to be true free maſons.

Every year they were ordered to ſend an offering or preſent to the Orient at Paris, as a contribution for maintaining the ſplendour and dignity of the common centre of the maſonic union. In November 1789 that lodge demanded an *extraordinary gratuitous free-offering* from that at Rome; on account of which all the *brotherhood* were taxed at a crown a-head: the ſum ſent amounted to eighty crowns.

Beſides the correſpondence with the mother lodge, that of Rome carried on an intercourſe with thoſe of Lyons, Malta, London, Naples, Meſſina, Palermo, &c. Many memorandums are inſerted in the regiſter of letters received from thoſe lodges, and read by the venerable grand maſter, or the ſecretary: mention is alſo made

of

of the anſwers ſent; nothing however is left that indicates the preciſe object of this correſpondence.

Among other things, it had been propoſed to ſend all the ſtatutes of this ſubordinate lodge to that of Paris, ſo that the regulations might be printed; and it was alſo requeſted that permiſſion might be given for the admiſſion of female members. But the fear of detection precluded the firſt ſcheme; and as to the ſecond, it was ſuſpended on account of the difficulties that the lodge would be ſubject to by receiving candidates of another ſex. Mention is alſo made in the regiſter of the *archives kept under three locks*; in which the ſtatutes, the myſteries, and the ſymbols, tranſmitted from Paris to Rome are preſerved, and alſo all the moſt intereſting ſpeeches pronounced in the lodge either by the grand maſter, or any of the members: among others, there is one mentioned under the name of *Romulus and Remus*.

There is nothing in the Roman lodge, either in regard to the ranks, gradations, offices, or ceremonies, in which they eſſentially differ from other inſtitutions of a ſimilar kind. Like the reſt of the lodges in all parts of the world, they had their different claſſes or degrees, to

which the members aſpired in ſucceſſion; ſuch as apprentice, journeyman, maſter, maſter elect, and, laſtly, Scottiſh maſter. It appears, however, that in this lodge they never conferred but the three firſt degrees, and no perſon was admitted who was not well known to the members; and it was alſo neceſſary that he ſhould be approved by means of two unanimous ſcrutinies.

The apprentice before he became a journeyman, and the journeyman before he became a maſter, was obliged to undergo a probationary trial of three months, and give the moſt explicit proofs of his attachment and zeal for the order.

The members were ſubject to a contribution proportionate to the rank which they held; and this contribution was larger or ſmaller, according to their ſituation in life. The fee paid by an apprentice amounted to twenty, twelve, or eight crowns; that of a journeyman was ſeven, five, or three; and that of a maſter was eight, ſix, or four crowns. The free maſons of other lodges who wiſhed to be affiliated with this, paid after the rate of a maſter. Beſides this, each member paid half a Roman crown every three months, and three *paoli* every four weeks, for the ſupport of the ordinary

eſtabliſhment of the lodge: half a crown was alſo paid for the free maſons feaſt, which was celebrated monthly, on a certain day previouſly agreed upon.

Thoſe who choſe to furniſh themſelves with certificates and patents, were obliged to pay an additional half crown; thoſe who were abſent from the meetings without leave were fined three *paoli*; two if they gave notice of their intentions; and one only, if they arrived a quarter of an hour after the time agreed upon. In fine, beſides all theſe, at every meeting they made a collection, to which every perſon contributed what he pleaſed.

Here follows the liſt of the officers of the ſociety:

1. The Venerable, or Grand Maſter.
2. The Superintendant, or Deputy Grand Maſter.
3. The Terrible.
4. The Maſter of the Ceremonies.
5. The Treaſurer.
6. The Almoner.
7. The Secretary.
8. The Orator, or Expert Brother.

The Venerable, or Grand Maſter, preſides in all the lodges; and in his abſence the Super-

intendant, or Deputy Grand Maſter, takes the chair.

The Terrible receives and conducts the candidates when they are about to be admitted members; and the name of Terrible is given to him becauſe he endeavours to inſpire the maſons elect with dread.

The Maſter of the Ceremonies is employed in inſtructing the novices, in directing the ſcrutiny, and in circulating the poor's box.

The Superintendants announce the names of thoſe who wiſh to be introduced, and conduct them to the ſeats to which they are entitled by their rank. The Orator, or Grand Expert, is employed in delivering a ſpeech on the admiſſion of candidates, and alſo on St. John's day, the protector of maſons; he is to recal to the minds of the brotherhood their duty on theſe ſolemn occaſions; in which particular he is alſo to inſtruct the ignorant.

The Treaſurer receives all the taxes, contributions, and fines; and the Almoner all the money that is gathered from the voluntary donations of the members. The firſt of theſe officers is obliged to give a ſtrict account of his expences; the ſecond is not obliged to give any account at all, but is allowed to diſtribute

the *alms* entirely according to his own discretion.

As to the Secretary, it is his business to inspect the patents and certificates, to register the proceedings of each meeting, and to read and verify the business of the preceding one, so that its authenticity may be rendered unimpeachable.

The altercations, the disputes, and the offences of the brotherhood are settled and determined in the lodge. The ordinary penalties are pecuniary fines, suspensions from office, and sometimes degradation. He who betrays the secrets of the society is menaced with the indignation of all the members, with persecution, and even with death. It does not however follow from this, that these threats have ever been carried into execution. Some instances of *penance* are inserted in the proceedings; but the faults or crimes for which they were inflicted are not mentioned.

The Roman lodge was composed of two chambers, or halls, appertaining to the house. The first was called "the Chamber of Reflections;" it was hung entirely with black. On a table a *death's head* was placed; above which were two inscriptions in the French language; the

the meaning of which was not generally underſtood.

The ſecond apartment was called "The Temple;" and it was adorned in a different manner, according to the rites that were to be performed in it. However, it was on all occaſions provided with a throne, on which the Venerable conſtantly ſat; ſeveral emblems of maſonry were ſcattered up and down upon the walls: among theſe were the ſun, the moon, and the ſtars. On the two ſides of the throne ſeveral magnificent pillars were placed; and oppoſite to theſe the brotherhood were ranged in order, each of them wearing his *leathern apron*; about his neck alſo was a black ribbon, in form of a deacon's ſtole; and in his hands, which were covered with a pair of white gloves, he brandiſhed a naked ſword, a hammer, or a compaſs, according to the different formalities preſcribed by the inſtitutions.

When the lodge was opened, they treated about the economical regulations of the ſociety, diſplayed the preſents which they had received from other lodges, nominated or accepted of a new brother. At moſt of theſe meetings they were accuſtomed to receive one of the *profane*; for ſo they termed all

all thoſe who were not of their ſociety; or an apprentice was admitted to the rank of a journeyman, or a journeyman to that of a maſter.

We ſhall here recapitulate the ceremonies made uſe of at the reception of an apprentice.

One of the *brotherhood*, whoſe face was concealed by means of a maſk, received the candidate at the outer gate, and conducted him into the *Chamber of Reflections*, which was lighted with a ſolitary taper of yellow wax. The Terrible then deſired him to betake himſelf to his meditations while he remained in that apartment; and ſoon after preſented him with three queſtions, to which he demanded an anſwer in writing.

Theſe queſtions related to a man's duty to God, to ſociety, and to himſelf; and each candidate anſwered them according to his judgment during the ſhort period allowed by the man in the maſk for that purpoſe. On his return he carried the queſtions, with the anſwers annexed, to the temple, and preſented them to the Venerable; and then making his appearance once more, he ordered the candidate to lay aſide his buckles, his watch, his ſword, his money, and every article of metal; to kneel on his left knee, and to ſtrip his ſhoulder and left arm.

In this ſituation the candidate is conducted

to

the temple with a bandage over his eyes; being ordered to fall upon his knees before the Venerable, after a variety of queſtions concerning his name, his ſurname, his country, and the reaſons for wiſhing to be received into the ſociety, he is conducted ſeveral times round the temple; and hears, during that ceremony, a terrible and alarming noiſe. Being then once more brought before the throne of the Venerable, and again deſired to kneel, he ſwears on the Evangeliſts, or on the *ſword of honour*, to preſerve the moſt inviolable ſecrecy in regard to whatever concerns the ſociety, and the moſt implicit obedience to all its regulations. On this occaſion one of the brethren recites the *formula* of the oath, and the maſon elect repeats it word by word; promiſing rather to ſuffer the moſt excruciating torments, than violate or betray any of the ſecrets communicated to him.

The bandage is then taken from his eyes, and he finds himſelf in the midſt of the brotherhood, who are all clad in their white gloves and aprons, each holding at the ſame time a naked ſword, with the point turned towards him. Then the Venerable, laying one hand on the head of the candidate, and with the other ſtriking the table three times with his hammer, declares him a

free

free maſon apprentice; ſaying at the ſame time, "All theſe ſwords which you ſee around you ſhall be employed in your defence if you prove faithful to the lodge, and ſhall be turned againſt you if you prove unfaithful."

The new apprentice, after this, embraces all the brothers, and receives an apron, and the other attributes of maſonry: the Venerable, or the Orator, then addreſſes him in a ſpeech inſtructive of his duties, and preſents him with two pair of gloves, one for himſelf, and another for his ſweetheart; after which he is taught the *ſigns, the ſignals, and the words*, by which he can make himſelf known to thoſe of his brethren of the ſame rank with himſelf. At length the ceremony ends with a general ſhout of joy; and the members adjourn to a ſupper provided at the expence of and in honour of the new brother.

The rank of journeyman is conferred in the ſame manner, and almoſt with the ſame ceremonies. They renew their firſt oath, and learn other *ſigns, ſignals, and words*; by which they know how to diſtinguiſh *journeymen free maſons*.

The third rank, which is that of maſter maſon, requires formalities of a more ſerious nature. The candidate for that rank enters the temple, without being *blindfolded*; but he

he beholds every thing around him clad in black, and the apartment lighted up with a ſingle taper. After this, ſeveral myſterious and ſymbolical ceremonies take place; the maſter elect is then conducted three times around the temple by the Terrible, who holds the point of a naked ſword againſt his breaſt, but without wounding him; he afterwards deſires him to meditate on what he ſees ſuſpended from the roof of the temple; on this the candidate looking up, beholds *three death's heads*, and under each of them human bones croſſing each other, with *memento mori*, painted as a motto beneath.

After having made three turns round the apartment the candidate is conducted to a coffin, when being deſired to croſs his legs, he is forced to lay down upon a matraſs placed in the inſide, and being covered with a black cloth, the brethren walk round him, and perform a variety of ceremonies. Being afterwards taken up, he renews the accuſtomed oath of fidelity and obedience, is taught the *ſigns, ſignals, and words*, which diſtinguiſh his rank; he goes round to all his brothers and embraces them, and then places himſelf among the maſters.

Theſe are the uſual and ordinary ceremonies made

made uſe of on the admiſſion to the different ranks and degrees of free maſonry; and with a very little variation the ſame take place at this day in all the lodges of Europe. It happens however ſometimes that they vary and alter them according to the caprice, or the inclination, of the grand maſter; thus it is well known that in the Roman lodge, among the queſtions to a certain candidate before the oath was tendered, the following interrogatory was put: "Are you diſpoſed to obey every thing that ſhall be commanded by the lodge, even although it ſhall be contrary to religion and to the ſovereign authority?" On having diſcovered the moſt lively indignation at this propoſition, the Venerable added, "that it was nothing more than a ſimple queſtion, and that they neither talked of religion nor of government while the lodge was open."

It is well known that, on receiving a candidate into the degree of apprentice in another ſociety, they obliged him to make his teſtament, that he might be intimidated by the fear of death; and as he was an ignorant perſon, the Venerable endeavoured to add to his fright by the repetition of the following ſentences:

PETITE

PETITE & ACCIPIETIS;
QUÆRITE & INVENIETIS;
PULSATE & APERIETUR VOBIS.

In fine, a third person on a similar occasion was forced to make his confession to a person who clothed himself for that express purpose in the habit of one of the regular orders, and during this ceremony he was placed in a kind of *confessional* "in the chamber of reflections."

We cannot here recount with precision, either the words or the signs by which the masons distinguish each other; for, as we have already said, these vary according to the different lodges, and the different ranks of the respective members; and besides this, they are all changed, and new ones ordained, according to the instructions received from time to time from the mother lodge.

We can assure the reader however, that the words are allegorical, and generally have a reference to the mechanical part of masonry, and to the building of Solomon's Temple, as TUBALCAIN, BOOZ, MAK-BENAT, SHIBOLETH, JOAKIM, BOAZ, ADONIRAM, &c.

As for the signs, they consist for the most part in motions of the hand, of the face, the neck,

neck, and the breaſt, or in ſqueezing the hand or the finger of a brother.

Thus we have detailed all the particulars concerning the lodge inſtituted at Rome. If we are not able to develope the whole of the ſecrets and myſteries made uſe of, and alſo of the principal object and deſign of the members, it muſt be recollected that they were but too well and faithfully informed of the ſteps taken by the Holy Office to bring them to juſtice. It was owing to this, that they had time to ſecrete the moſt important of their books and papers, and that the principal members, who could alone have ſolved the *enigma*, were enabled to eſcape from the vigilance of the police; for the lodge being entirely modern, and founded but a few years ſince, it is extremely probable that its ſecrets were entruſted to only a choſen few. It will however occur to every perſon of common ſenſe, who happens to read and to weigh the facts contained in this hiſtory, that folly, ſuperſtition and impiety are the diſtinguiſhing characteriſtics of thoſe ſocieties at preſent known in Europe by the name of Free Maſons.

Let us return thanks to Heaven for furniſhing us with the means of rendering abortive the firſt attempt for introducing this folly and im-

piety into our capital! The irrevocable word of God hath promiſed, notwithſtanding the ſnares of hell, that the faith for which our Lord Jeſus hath ſpent his precious blood, ſhall always remain pure and unpolluted in the church of St. Peter. The efficacious protection of the Holy Apoſtles who have propagated, ſuſtained, and defended it at the expence of a glorious martyrdom; the zeal of a paſtor who watches perſonally over the ſafety of his flock, and who does not ſpare any of the means that can be ſuggeſted by human wiſdom; have preſerved us till now, and render us ſecure in regard to the future, againſt the enterpriſes of thoſe devouring wolves, who would ſurpriſe and ſwallow us up alive.

We truſt that it will pleaſe God, that all the reſt of the world, convinced by the unſpeakable miſeries of the preſent times, may be enabled to deliver themſelves from this dangerous contagion!

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